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A brief history of the
versions of the Bible

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BRIEF HISTORY

OF THE

VERSIONS OF THE BIBLE

OF THE

ENGLISH AND ROMAN CHURCHES.

DUBLIN:

WILLIAM CURRY, JUN. AND CO.

9, UPPER SACKVILLE-STREET.

1830.

PREFACE.

THE following pages form the subject of the first two of a course of Lectures given by a country Clergyman to his congregation ; and as he has been led to think that they are upon an important subject, and likely to be useful by publication, he commits them to the Press in a spirit of prayer, and of dependance on the goodness of the Most High. They pretend to very little originality, as they have been, for the most part, compiled from different authors, and were selected and put together to suit particularly the circumstances of that part of the country in which they were originally

delivered. May the blessing of God accompany them—may the Spirit of God directly apply them,—and may we be actuated by a zeal for His Glory, and by an earnest desire for the spiritual welfare of those who are committed to our pastoral care,

A BRIEF HISTORY,

&c. &c.

ACTS xvii. 2.

“And Paul, as his manner was, reasoned with them out of the Scriptures.”

ALTHOUGH “the heavens declare the glory of God, and the firmament sheweth his handy work,” (Ps. xix. 1)—although “the invisible things of God, such as his eternal power and godhead, can be clearly understood by the things which he has made,” (Rom. i. 20)—yet much evidence could be adduced to prove the necessity of a revelation from the Most High, over and above that which is made known to us by the light of nature and of reason; also that the Lord has given a revelation, and that the Bible is that revelation. “All Scripture is
“given by inspiration of God, and is profitable
“for doctrine, for reproof, for correction, for
“instruction in righteousness; that the man of
“God may be perfect, thoroughly furnished unto
“all good works; it also maketh wise unto

“salvation,” (2 Tim. iii. 15-17.)—“The law
 “of the Lord is perfect, converting the soul;
 “the testimony of the Lord is sure, making
 “wise the simple; the statutes of the Lord are
 “right, rejoicing the heart; the commandment
 “of the Lord is pure, enlightening the eyes;
 “more to be desired are they than gold, yea,
 “than much fine gold; sweeter also than honey
 “and the honey-comb. Moreover, by them is
 “thy servant warned, and in keeping of them
 “there is great reward,” (Ps. xix. 7-11); and
 “the prophecy came not in old time by the will
 “of man; but holy men of God spake as they
 “were moved by the Holy Ghost,” (2 Peter
 i. 21.)

This revelation, or word of God, is called the Bible, from the Greek word *Biblos*, which signifies a book, and it is called *the* Bible, or the book, by way of pre-eminence, as far more valuable and of greater importance than any other book whatsoever, and as containing exclusively and collectively that very revelation which God in his mercy has given to the sons of men.

This revelation was also committed to writing partly by God himself as the Ten Commandments, (Ex. xxxi. 18, xxxiv. 1), and partly by his command, (Isa. xxx. 8—Hab. ii. 2—Rev. ii. 1); hence it is called *Scripture*, which signifies writing, and by way of eminence and distinction, *the* Scriptures; and they are respectively called *Holy* Scriptures and *Holy* Bible, because they not only have proceeded from an holy being, but are holy

in themselves, and have as their peculiar object the promotion of holiness. And how admirable is the invention of the art of writing, "to paint speech as it were, to speak to the eyes, and by tracing out characters in different forms, to give colour and body to thought." Great is the blessing then that this revelation was committed to writing, for we are thus in possession of a sure and lasting standard of divine truth, and are not left to rumour, hearsay, tradition, or uncertainty respecting the will of God, (Isa. viii. 20, xxxiv. 16—Matt. xv. 9—Luke, i. 4—1 Thes. v. 21); and so plain are the saving truths of the Gospel, so easy to be understood, and so raised above the surface of all earthly things, that he may run who reads them, (Hab. ii. 2—John v. 39.)

The Jews call their traditions the oral law, and pretend that God delivered them to Moses by word of mouth upon Mount Sinai, at the same time that he gave him the written law, and they say, that they were afterwards handed down by word of mouth from generation to generation. In the second century of the christian era, about A.D. 180, the famous Rabbi Jehuda, fearing lest the Jews might depart from the traditions of their Fathers, committed them to writing for their more faithful preservation; but this was done after a lapse of nearly 1700 years from the giving of the law, although Joshua, Samuel, Ezra, and the Prophets who lived in the intervening period, take no notice of their exist-

ence. This work is called the Mishna, and a commentary which was written upon it some time after, is styled the Gemara; these, both together, constitute the Talmud, so celebrated among the Jews, and so much more valued and studied by that people than the Old Testament Scriptures.

The Church of Rome is very near akin to the Jewish Church respecting tradition. She holds, that besides what is written in the New Testament, the Apostles delivered by word of mouth to the Primitive Church many things which have been since that time transmitted from generation to generation, and to observe which Christians are as much bound as they are to obey the written word of God; and yet it is not agreed upon, what those apostolical traditions are, or where they are to be found. But as St. Paul's words, "stand fast, and hold the traditions," &c. (2 Thes. ii. 15,) together with one or two more similar texts, are frequently quoted by Roman Catholics in favor of tradition, we would hereupon acknowledge that St. Paul *does* desire the Thessalonian Church to hold fast the traditions or instruction which either by word of mouth and by letter he had delivered to them, and any thing which can be even now *proved* to have been spoken by the Apostle, although not recorded in the written word, should be greatly valued and firmly believed. But how can we be sure of such things at the present day, except as they are written; the

Canon* of Scripture is now closed, and therefore oral tradition, which cannot be *satisfactorily* traced to the Apostles of our Lord, or which contradicts in any way the written word, is not to be regarded. We see into what an awful state the Jewish Church was brought by reason of tradition; for our Blessed Lord expressly charges that people with thereby making the commandment of God of none effect (Matt. xv. 6), and therefore Christian Churches should be on their guard respecting it, as many designing persons would be glad to impose upon the people by its means, and thus enjoin doctrines and practices as having come from God, and as having been handed down from generation to generation, to advance their own interests, and to promote their spiritual power and influence. But what says our Blessed Lord?—"Every plant which my Heavenly Father hath not planted shall be rooted up," and "if the blind lead the blind *both* shall fall into the ditch," (Matt. xv. 13, 14.) What says St. John?—"But these are *written*, that ye might believe that Jesus is the Christ the Son of God, and that believing, ye might have life through his name," (John, xx. 31.) And what says St. Paul?—"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," (Col. ii. 8.) Although some early

* Those Books of the Bible are called canonical, which are the infallible *rule* of our faith, and perfect square of our actions.

Christian writers are quoted by Roman Catholics in favor of tradition, yet it appears evident from their works that their idea of tradition was very different from that maintained by the Church of Rome ; also that they differed widely upon some subjects, and speak of customs which are now rejected ; and that the Gnostick heretics, for the purpose of supporting their erroneous opinions, were the true inventors of the doctrine of a tradition distinct from and independent of the written word. Neither does it appear that any of the Apostolical Fathers (those early Christians who had conversed with the Apostles themselves, and were their immediate successors in the superintendence of the Church) ever asserted that any such traditions were delivered to them ; nor do their writings contain a single passage which may be fairly understood to signify or to suppose any system of doctrine transmitted to them merely by oral communication. Those therefore who succeeded them could not reasonably pretend to have received any thing of the kind from them, and yet the Fathers are accustomed to be considered as a collective body, and testimonies are taken from their writings without any reference to that order of succession which is indispensable to the consideration of any question of history.

The notion of a secret store of theological knowledge is not to be regarded, when it is remembered that our Blessed Saviour directed his disciples to preach in the light and in unco-

vered places what they should hear in darkness or in secret, and declared himself that it was not customary to put a candle under a bushel, but on a candlestick, for the benefit of those in the house, (Matt. v. 15.) Is it therefore reasonable to suppose that he would have adopted in the Christian dispensation a mode of communication which had been productive of such evil among the Jews, and especially when it is considered that all the causes of misconception, and the opportunity to deceive others, co-operate greatly to lessen the value of such oral communication, when compared with testimony committed to writing, and consequently permanent and invariable; besides, if tradition be indispensably necessary to discover the meaning of the written word, as is represented by Roman Catholics, then those persons who do not possess it, or who are not well acquainted with it, should not venture to search the Holy Scriptures, lest they should misunderstand them, and those who might possess it have no great occasion to read the Sacred Volume at all. In the early ages, tradition was never looked upon by the orthodox as in any degree constituting the standard of a Christian's faith.

From the following texts, (to which a great many more could be added) we may learn the great value of the *written* word, the little respect to be paid to tradition, and how our Lord and his Apostles appealed upon all occasions to the Scriptures, and not to tradition:—Matt. xi. 10,

xxvi. 24—Mark, xi. 17, xiv. 27—Luke, x. 26, xxiv. 27, 44-46—John, x. 34—Acts, xiii. 29, xviii. 24, 28—Rom. iv. 23, xv. 4—1 Cor. x. 11, xv. 45—1 Pet. i. 18—1 John, v. 13—Rev. i. 3.

The Bible consists of two parts, the Old and New Testaments; the former was originally written in Hebrew, long before the birth of Christ, and gives not only an account of the creation of the world, the origin of nations, the laws of God, and many things connected with the coming of the Messiah, but also a general though concise history of the world for nearly 4000 years, and in particular, an account of the Jewish people, “to whom were committed the oracles of God,” (Rom. iii. 2.) It consists of 39 books, which together are called the Law, the Prophets, and the Psalms. Of this threefold division, Josephus, the celebrated Jewish historian, and who was himself a priest, speaks expressly; and it is also recognized by our Blessed Lord and Saviour, who lived a little before Josephus, (Luke, xxiv. 44.)

The New Testament was originally written in Greek, and after the birth of Christ. It consists of 27 books; the first four of which give us a detailed account of the life, death, and resurrection of our Blessed Redeemer, and the remainder consists of the acts of the Apostles, together with several letters or epistles, which were addressed by some of them to different Christian Churches or individuals, and concludes with the revelation made to St. John, the

beloved disciple, respecting the Christian Church from its first establishment to the end of time, and entrance upon the indescribable glories of eternity, including the rise and overthrow of those systems of religion which have for so long a time disgraced the christian world, and have brought ruin upon the souls of many.

The Septuagint version of the Bible is very celebrated and ancient. It is a translation of the Old Testament from the Hebrew into the Greek language, which was made at Alexandria about 282 years before the birth of Christ, and was undertaken in the reign of Ptolomy Philadelphus, King of Egypt, for the benefit, it appears, of the many Jews then living in that country, and speaking the Greek language, and also for the purpose of having it in his celebrated library in that city. It is called Septuagint, from there having been 72 persons employed in the translation—that word signifying 70 in the Latin tongue.

In the text selected, we see what St. Paul's manner was—that he reasoned out of the Scriptures—that he referred to the word of God, and not to tradition or human authority, but took the Bible as his unerring standard; and as in the proposed Lectures, to which these are introductory, the Sacred Volume will be repeatedly quoted, and Scriptural arguments frequently advanced, we shall first give a concise account of the Bibles of the Roman and English Churches, that so a just estimate may be formed respecting

them, and that the deference may be paid to the pure word of the Most High, which is due by erring, short-sighted mortals to their Almighty Creator and Redeemer, with whom there is no variableness, neither shadow of turning, and who is the same yesterday, to-day, and for ever.

THE BOOKS OF THE OLD TESTAMENT.

| | | | |
|-----------------------------|-----|-----------------------------|----|
| Genesis hath Chapters . . . | 50 | Ecclesiastes | 12 |
| Exodus | 40 | The Song of Solomon | 8 |
| Leviticus | 27 | Isaiah | 66 |
| Numbers | 36 | Jeremiah | 52 |
| Deuteronomy | 34 | Lamentations | 5 |
| Joshua | 24 | Ezekiel | 48 |
| Judges | 21 | Daniel | 12 |
| Ruth | 4 | Hosea | 14 |
| I. Samuel | 31 | Joel | 3 |
| II. Samuel | 24 | Amos | 9 |
| I. Kings | 22 | Obadiah | 1 |
| II. Kings | 25 | Jonah | 4 |
| I. Chronicles | 29 | Micah | 7 |
| II. Chronicles | 36 | Nahum | 3 |
| Ezra | 10 | Habakkuk | 3 |
| Nehemiah | 13 | Zephaniah | 3 |
| Esther | 10 | Haggai | 2 |
| Job | 42 | Zechariah | 14 |
| Psalms | 150 | Malachi | 4 |
| Proverbs | 31 | | |

THE BOOKS OF THE NEW TESTAMENT.

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| II. Corinthians | 13 | II. Peter | 3 |
| Galatians | 6 | I. John | 5 |
| Ephesians | 6 | II. John | 1 |
| Philippians | 4 | III. John | 1 |
| Colossians | 4 | Jude | 1 |
| I. Thessalonians | 5 | Revelations | 22 |
| II. Thessalonians | 3 | | |

THE LATIN VULGATE, OR ROMAN CATHOLIC BIBLE.

At a very early period of the christian era, there was in the Roman or Western Church a Bible, in great repute and much circulation, from its clearness and fidelity, called the old Italic version of the Scriptures, and which was a translation from Greek into Latin, the general language of the people at that time, owing to the conquests and vast extent and power of the Roman Empire—so great was the demand, and so numerous were the copies, that before the end of the fourth century many errors were introduced, and several alterations were made in it, either designedly or accidentally, and this was owing to the great number of transcribers who were employed in writing copies of it from time to time; for it must be remembered that the art of printing was not discovered until about the year 1440, and that before the invention of this valuable art, every book was obliged to be written with the hand, (hence the word manuscript). at considerable labour and expense, and was therefore liable to much inaccuracy from the inadvertence or wilful omissions and additions of the transcribers. To remedy so great and encreasing an evil, this translation was revised by the famous and learned Jerome, who completed his work in the year 384; but not being altogether satisfied with the version, he

commenced, when upwards of sixty years of age, a new translation from the original Hebrew into Latin, in order that the western Christians, who used this language only, might know the real meaning of the Hebrew text, and be thereby better qualified to engage in controversy with the Jews; and the great St. Augustine, Bishop of Hippo in Africa, says that this version was introduced only by degrees into the churches, for fear of offending weak persons. This translation of St. Jerome from the Hebrew into Latin, and which surpassed all former translations, is what is called the Latin Vulgate, so called from Latin being the vulgar or common tongue spoken by the people; for in early times they were not only permitted, but earnestly exhorted to read the word of God; and ever since the seventh century, at which time it acquired authority from the approbation of Pope Gregory I. it has been warmly commended by the Church of Rome. The universal adoption of Jerome's new version throughout the western Church rendering a multitude of copies necessary, errors were introduced in the course of time by the intermixture of this with the old Italic version, and though some endeavours were made in the eighth century to remedy this evil, and check its progress, yet we find that in the eleventh, twelfth and thirteenth centuries, the text again became much confused, and was disfigured by innumerable mistakes of the transcribers. The Council of Trent commenced its sittings in the year 1545,

and not only pronounced the Vulgate authentic, but commanded that this version alone should be used whenever the Bible was publicly read; and in all sermons, disputations or expositions, though at the same time not determining what particular Bible or edition was that authentic Vulgate, and though before, as well as after, the holding of this Council several editions of the Vulgate were in print.* Pope Sixtus V. not approving of those already published, commanded a new revision of the text, ordered that it should be executed with the greatest care, and devoted to it much time and attention himself—the work being finished, was published at Rome in the year 1590, he declaring it to be the authentic Vulgate, which had been the object of inquiry in the Council of Trent; and ordering, with the usual display of authority, that it should be read and made use of throughout the Roman Catholic Church. It is a curious fact, that notwithstanding the labours and proclamation of Pope Sixtus V. this Bible was discovered to be so exceedingly incorrect, that in a

* Some of the most celebrated and valuable were those of Robert Stephens, published in 1528, 1534, 1540, and 1545; of the Louvain Divines in 1547, 1573, and 1586; and of Isidore Clarius, first published at Venice in 1542, and reprinted at the same place in 1557, and 1564. This writer not only restored the ancient Latin text, but also corrected it in a great many places, so as to make it conformable to the original Hebrew; and though, as he states in his Preface, he corrected more than *eight thousand* passages, yet he omitted some others, lest he should offend the Roman Catholics by making too many alterations. And here we would observe, that the first *printed* edition of the entire Bible, in any language, bearing the name of a printer, and the place and year of its execution, is said to be that of the Latin Vulgate, published at Mayntz in Germany, in 1462, and in which city it is also said, the art of printing was first discovered.

very short time after it made its first appearance, Pope Clement VIII. ordered that it should be suppressed, and had a new authentic Vulgate published in 1592, which is that now used in the Church of Rome. He, as well as Sixtus, issued a proclamation upon the occasion, claiming infallibility, as well as his predecessor, a circumstance which is not overlooked by Protestant Divines, when they enter into controversy with Roman Catholics, and of course is brought forward with great success. It appears that there are, at least, 2,000 differences between the Sixtine and Clementine Bibles, consisting of additions, omissions, contradictions, &c. and it is worthy of remark, that this last edition has never had the sanction of a general Council, none having sat since the Council of Trent, which was held some years previous to its publication, and therefore the Clementine edition of the Scriptures has never been declared an authentic Vulgate by the usual and joint authority of a Pope and general Council. Several editions of this work have been published, and though generally speaking, it is a very faithful and valuable translation, and though, in consequence of the decree of the Council of Trent, before noticed, it had been substituted for the original Hebrew and Greek texts, yet some important errors are to be found in the Clementine edition of the Latin Vulgate.

* The English translation of this version, and

* Besides the Apochrypha, there is an apparent difference between

which is now much used by Roman Catholics in the United Kingdom, has been mistranslated in several passages, for the purpose of deceiving the ignorant and unsuspecting, and of supporting, by every practical means, the peculiar opinions of the Church of Rome. It having been found impossible to prevent the introduction of Protestant translations among the Roman Catholics in England, the New Testament was first published at Rheims in 1582,* and to this was afterwards joined the Old Testament, published at Douay in 1609, and both being a translation of a translation, much of the genuine spirit and meaning of God's true word has been lost, besides, in the former a great many Greek words are untranslated, such as Azymes, Pasche, Paraclete, and Holocaust, Matt. xxvi. 17; Luke, xxii. 1; John xiv. 16; Heb. x. 8; &c. &c. under the pretext of wanting proper and adequate terms by which to render them, but it would appear for the purpose of making the text unintelligible or mysterious to common readers; and hence it

some of the canonical books in the authorised and Douay Bibles. It relates, however, to the name only, the subject matter being the same. Those Books, commonly known as the 1st and 2nd Books of Samuel, are known by Roman Catholics as the 1st and 2nd Books of Kings; and the 1st and 2nd Books of Kings, in the authorised version, are the 3rd and 4th Books of Kings in the Douay. The Books of Samuel, however, in both, are entitled either Samuel or Kings. Also, the 1st and 2nd Books of Chronicles are, in the Roman Catholic Scriptures, named Paralipomenon, so called, because they give an account of some things passed over or omitted in the Books of Kings. The names of the prophets, also, vary somewhat in the spelling and pronunciation. The word Apocalypse means Revelation.

* Rheims and Douay, two cities in France, in which celebrated universities were established for the education of young men from Great Britain and Ireland for the Roman Catholic Priesthood.

has been remarked, that this translation needs to be translated, and that the editors were desirous to suppress the light under some pretence or other; nor were they ashamed to confess at the time, that Protestants had forced them to translate the Scriptures into English against their will. It is a curious fact, that there appears, at this moment, to be no one translation of the Bible into English authorised by the Roman Catholic Church, and that some of the editions approved of and sanctioned by Roman Catholic Archbishops vary considerably from each other, there being, it is said, upwards of one hundred variations in the first ten or twelve chapters of St. Matthew's Gospel, of the editions of 1582 and 1804; whilst others, and especially the later editions, have been largely corrected, even from the authorised version of the Established Church; so that it is not fair for Roman Catholics to charge with wilful corruption that source from whence they have derived so many corrections for their own Bible; and hence it appears, either that every Prelate may introduce any editorial alterations which he pleases, or else that the clerical superintendence of every Dublin edition has been very ignorant or inattentive. Besides what confidence can be placed in the notes, when it appears that the original Latin Vulgate is without any, that they are longer or shorter as suits the editor best, that they have never received general approbation, that it is not even known who the author of many of them

are,* that they are often affixed to passages clear and determined in themselves, but withheld from others which would require explanation, and are oftentimes composed of probabilities and uncertainty,† thus leaving the reader in doubt respecting the meaning of the passage—although this Church styles herself the true and proper interpreter of Scripture. In some editions of the New Testament they also vary considerably as to their number. In the edition of 1748 the number of notes is 390; in that of 1803, 402; in that of 1820, 281; in that of 1825, 429; and in that of 1826, 253 notes. Thus then may Roman Catholics purchase both Bibles and Testaments published by authority, and approved of by their prelates, which yet differ considerably from each other, not only in the notes but also in the text, and though these differences may be for the most part verbal, unimportant variations,

* In the examination of the Right Reverend Doctor Doyle, Roman Catholic Bishop of Kildare and Leighlin, before the Committee of the House of Lords in London, in March 1825, is the following remarkable passage:—"You consider yourselves pledged to all matters contained in those notes?"—"No: not by any means. On the contrary, there were notes affixed, I believe, to the Rhemish Testament, which were most objectionable; and on being presented to us, we caused them to be expunged. The notes carry, in our edition of the Bible, no weight, for we do not know the writers of many of them."

† A few instances will suffice—See notes to Gen. iii. 15, Deut. x. 6, Joshua xxiv. 29, Judges xi. 31, Palms iv. 1, Dan. ii. 40, Joel i. 4, Mark xvi. 2, John v. 2, I Cor. xv. 29, Rev. xiv. 8—xxi. 17. And here it should be observed, that these quotations are taken from the edition of the Douay Bible lately published by R. Coyne, with the approbation, and under the patronage of Dr. Murray, Roman Catholic Archbishop of Dublin; and if the Roman Catholic Church be infallible, as is asserted, and the true and proper interpreter of Scripture, why does she not give to each text a clear and determinate meaning—why is the reader left in such uncertainty; and why are there even three meanings given in some notes to a particular text?

or unworthy of notice, yet they are of consequence, when it is remembered that they proceed from a Church which styles herself infallible, and the mother and queen of all Churches, and which condemns the Protestant authorised version, as well as every other Bible but her own, (see Appendix, No. 1); and as to the before-mentioned charge of mistranslation, a few remarks will illustrate this most satisfactorily; as, for instance, in Matt. iii. 2, where in this, as in many other passages, the words “do penance” are substituted for “repent,” although the original Greek word signifies *a change of mind*, and the Latin word signifies *penitence* or *repentance*, and though in Acts v. 31, xi. 18, 2 Tim. ii. 25, and Heb. xii. 17, where the very same Greek word occurs, it is obliged to be, and is translated *repentance*, from the obvious meaning of the passage. Compare Matt. iv. 17, with Mark i. 15, where the very same Greek word is in both texts. Also, in Eph. v. 32, the word *sacrament* is inserted instead of *mystery*, evidently to support the doctrine of the seven sacraments; and although in four other passages of this same epistle the very same Greek word is rightly translated *mystery*, viz. Eph. i. 9, iii. 3-9, vi. 19. Besides, in James v. 14, (as is the case in some other passages) the word *Priests* is substituted for Presbyters or Elders, evidently for the purpose of exalting the office of the Roman Catholic Priesthood, and of supporting, if possible, the erroneous doctrine of Extreme Unction, whilst, in se-

veral other texts where the very same Greek word occurs, it is translated ancients, viz.—Acts xv. 23—xx. 17; 1. Tim. v. 1, 2; Heb. xi. 2; 1. Peter, v. 1, 5; Rev. iv. 4, 10—v. 6, 8, 11, 14—vii. 11, 13—xi. 16—xiv. 3—xix. 4. And in John ii. 4, the words “what is it to me and to thee,” occur instead of “what have I to do with thee,” although the same words are translated in this manner, as the more proper use of that kind of speech in Holy Writ, in Judg. xi. and xii.; 2. Sam. xvi. 10; Ezra, iv. 3; Matt. viii. 29; Mark v. 7; Luke viii. 28; the passage here has been thus mistranslated, evidently for the purpose of preventing the effect likely to be produced upon those who think so extravagantly of the Virgin Mary, it having been manifestly the intention of our Blessed Lord, upon this occasion, to check her interference, and to discourage her interposition in matters connected with his charge and commission from the Father, to preach, work miracles, &c. &c. and to give her to understand she should bear in mind, that though her son according to the flesh, yet as God, he was her Creator, Sovereign Lord, and King; that the acts of his Godhead had no dependence upon, nor were to be influenced in any way by her; for that he was not to be tied to flesh and blood. See the note on this text in the Douay Bible, published by R. Coyne, in 1816, under the patronage of the late Dr. Troy, Roman Catholic Archbishop of Dublin—and see Appendix, No. 2.

A very remarkable instance of the insincerity of the Roman Catholic Clergy in deliberately sanctioning grossly incorrect versions, occurs in the French New Testament, published by the Jesuits at Bourdeaux in 1686, with the permission of the ecclesiastical authorities of that place. In this work several words are most unjustifiably *added* to the text, which are not to be found in the Vulgate, nor in the original Greek, and this has been done for the purpose of supporting the peculiar doctrines of that Church. A few passages literally translated from the French into English will fully prove the justice of these observations.

Luke iv. 8.—Him only shalt thou serve *with Latria*; thus preserving their distinction between *Dulia* and *Latria*, two degrees of worship.

Acts xiii. 2.—Now as they offered unto the Lord *the Sacrifice of the Mass*.

Monsieur Veron, when asked respecting this text, why he had wrested it from its natural meaning, replied, because he had been often asked by Calvinists, what Scripture affirmed that the Apostles said *Mass*.

1 Cor. iii. 15.—But he shall be saved himself, yet so as by the fire of *purgatory*.

1 Cor. vii. 10.—But those who are joined *by the Sacrament of Marriage*, I command.

1 Cor. ix. 5.—Have we not power to lead about a sister, a wife *to serve us in the Gospel, and relieve us out of her goods*.

2 Cor. vi. 14.—Join not yourselves, *by the Sacrament of Marriage*, with unbelievers.

2 Cor. viii. 19.—And not only that, but was also appointed by the Churches the companion of our *pilgrimage*.

1 Tim. iv. 1.—Now the spirit says distinctly that in the latter times, some shall depart from the *Roman* faith.

Heb. xi. 30.—By faith the walls of Jericho fell, after a *procession* of seven days.

1 John, v. 17.—But there is a sin that is not mortal *but venial*.

THE APOCRYPHA.

There are several books acknowledged as divinely inspired by the Roman Catholic Church, which are not so considered by the Church of England, and other Protestant Churches. The names of these books are as follows:—Tobias—Judith—part of Esther—Wisdom—Ecclesiasticus—Baruch—part of Daniel—1st and 2d Mac-cabees.* They are called it appears Apocrypha from a Greek word, which signifies hidden or concealed, and this is expressive of the uncertainty and concealed nature of the origin of these books, and of their being concealed from the generality of readers, their authority not being recognized by the Church. Though very ancient, they were not admitted into the Bible of the Jews, “to whom were committed the oracles of God” (Rom. iii. 2); and the Jews to this day adhere to the same Bible which they possessed in the time of our Blessed Lord. Nor do we find our Saviour or his Apostles ever accusing the Jews of a breach of trust in discarding or in not acknowledging these books, though we find them frequently rebuking that people for other transgressions of this kind—as for example, “making of none effect, or trans-

* The Prayer of Manasseh, and the two Books of Esdras, are not considered canonical, even by the Church of Rome. There is, therefore, no mention made here of these Books; and the reader should observe, that the texts respecting the Apocrypha are quoted from the Roman Catholic Bible.

gressing the law of God by their tradition," and "teaching for doctrines the commandments of men," &c. (Matt. xv. 3, 6, 9).

These Apocryphal books constituted no part of the ancient Septuagint version of the Scriptures; and it is further worthy of remark, that they are not quoted, acknowledged, nor even alluded to by our Blessed Lord or his Apostles in the New Testament. Josephus and Philo, both Jews, who lived in the first century, (and the former in the lifetime of several of the Apostles) do not mention these books as forming a part of God's word; indeed, so far from it, that the former particularly excludes them; for after mentioning the several Canonical books which we have in our English Bibles, and speaking of their contents, and how far they go down in the Jewish history, he then goes on to say, "Our history, indeed, has been written since Artaxerxes very particularly, but it has not been esteemed of equal authority with the former history by our forefathers, because there had not been an exact succession of prophets since that time." And again, when speaking of the inspired books, he says, "During so many ages as have already passed, no one has been so bold as either to add to them, to take from them, or to make any change in them, and it is become natural to all Jews immediately and from their very birth to esteem these books, as containing divine doctrine, to persist in them, and if it be necessary, willingly to die for them."

The Apocryphal books are not mentioned in the catalogue of inspired writings given by the Fathers of the Greek and Latin Churches, who flourished in the first three centuries of Christianity; nor have they been ever generally admitted into the Canon of the Greek Church.* In the first general Council held at Nice, A.D. 325, none of these books appear to have been admitted as Canonical in any sense of that word; and in the list of sacred books drawn up and recognized by the Council of Laodicæa, held in A.D. 364, and whose Canons were accepted by the Universal Church, the Apocrypha is not mentioned, and those books only were acknowledged which the Protestant Churches at present receive. Even St. Jerome, who flourished in that century, and who was the translator of the Latin Vulgate, expressly omits them; and though he and Athanasius, who was his contemporary in the Greek Church, speak of them with respect, as do some others in succeeding generations, yet they were never given the same authority, or judged Canonical in the same degree as the books of the Old and New Testament, and they were always looked upon as inferior to them, until the Council of Trent, which was

* The Greek or Eastern Church, in contradiction to the Western or Roman Church, is dispersed throughout Europe, Asia and Africa. A vast number of its members acknowledge for their head the Patriarch of Constantinople; and the Greek Church differs, in many respects, from the Church of Rome. It has existed ever since the Apostles' times, for we read of its foundation in the New Testament, and it appears from authentic sources, that the members of the Greek Church throughout the world at the present day amount to at least thirty millions of souls.

held in the sixteenth century, at which time they were all admitted into the Canon of the Church of Rome, and pronounced by an unadvised and indiscriminating decree as equal in authority to Moses and the Prophets (Luke xvi. 31), to those books, always allowed to have been inspired, and frequently borne witness to by our Blessed Lord himself, and his apostles and disciples after him—thus placing them in equal rank with the writings of those who, as St. Peter says, “spake as they were moved by the Holy Ghost” (2 Pet. i. 21); the Council of Trent expressly declares those accursed who do not receive the Apocryphal books in all their parts as sacred and canonical Scriptures; and it was in the fourth session of this celebrated Council that the Apocrypha was pronounced canonical, there being present at the time but forty-eight Bishops and five Cardinals.

None of these Apocryphal books are extant in the Hebrew; most of them were never even written in that language, but they are all in Greek; and even the most learned Roman Catholic writers themselves confess that they were never acknowledged by the Jewish Church. They are not mentioned in the catalogue of the inspired writings made by Milito, Bishop of Sardis, who flourished in the second century, who is the first christian writer that has given us a catalogue of the books of the Old Testament, and who, it is said, travelled through the East, and where the Apostles principally preached, in

search of the entire and true Canon of Scripture; neither are they in those of Origin, Hilary, Cyril of Jerusalem, Epiphanius, Gregory Nazianzen, Jerome, Athanasius, Rufinus, and many others of the third and fourth centuries, and who flourished in the Eastern and Western Churches; nor were they, it appears, even read at all in the Christian Church until the fourth century, and then not as the inspired word of God, but only for the same purpose for which the Church of England ever now reads them; and even upon such occasions, we learn from St. Augustine, who flourished in the fifth century, that when they were publicly read, they were given to inferior officers, who read them in lower parts of the Churches than those which were universally acknowledged to be inspired, for these were read by the Bishops and Presbyters in a more eminent and conspicuous manner.

And although some Fathers speak very highly of several of these Apocryphal books, yet they often in like manner speak highly of other books as capable of furnishing much instruction, such as the Book of Enoch, the Doctrine of the Apostles, the Shepherd of Hermas, the Acts of the Martyrs, and the Epistle of Clement, which we know are none of them by any Church considered canonical, although they were occasionally read in the Churches; and it is further worthy of remark, that those books just mentioned were included in what were formerly called the Ecclesiastical Books, as well as those

which are now deemed Apocryphal by all Protestant Churches. And although the third Council of Carthage, held in A.D. 397, is cited by Roman Catholics in their favor as giving authority to those books, approved of by their Church, but considered uninspired by all Protestant Churches, yet in the decrees of that Council more or less are inserted than are at present acknowledged, for the third Book of Esdras is expressly mentioned, whilst Baruch and the Books of the Maccabees are altogether omitted, and the others are evidently considered as canonical only in a secondary sense of the word, and merely as useful to be read. Besides this, the infallibility of this Council falls to the ground by the important fact, that the Books of Wisdom and Ecclesiasticus are pronounced in its decrees as the fourth and fifth Books of Solomon; whereas it will appear, by reference to what is hereafter said of these books, that such is manifestly not the case, as they could never have been written by that king; and, strange to say, the Council of Trent has confirmed this statement in its notorious and *infallible* decrees, and consequently these two books are placed in the Douay Bible, with the undoubted writings of that monarch.

The Council of Florence, held in A.D. 893, is also adduced as authority by Roman Catholics, but this, like the third Council of Carthage, was not an ecumenical or general Council, and though other authorities are sometimes mentioned, yet the Canons of partial Councils or provincial Synods were never generally received. The

opinions of individuals also are not esteemed decisive, and we know that at a very early period, error began to creep into the Church, (1 Cor. xi. 18—Gal. i. 6—2 Thes. ii. 2—2 Pet. ii. 1—1 John iv. 1—Jude 4.)

From the external evidence thus brought forward, it is very evident that the books called Apocryphal should not be admitted into the Sacred Canon, and accordingly, like the Primitive Churches, the English Church rejects them from her catalogue of the books of the Bible of the Eternal God, and she only reads them as lessons whenever they are read, (and she does not read all of them, and never any part of them on the Lord's-day*) as St. Jerome says, "for example of life and instruction of manners, but

* Some Books of the Apocrypha are not read by the Church of England even on the week days, such as the two Books of Esdras, the Prayer of Menasses, the additions to the Book of Esther, the Song of the three Children, and the two Books of the Maccabees; and though they are sometimes annexed to the Canonical Books, it is only because of their antiquity and contents, valuable in some respects, but they are always placed in a separate division and by themselves, and called the Apocrypha, and after the words "the end of the Old Testament or of the Prophets;" whereas the Church of Rome has dispersed them through the Canonical Books, and has given them a place in the heart of the inspired writings; nor can we too often repeat the important truth, that the Church of England does not receive them as oracles of faith, to sanction opinions, nor to determine religious controversies, and still less as of equal authority with the Law and the Prophets. These Books of the Apocrypha, in the authorised version of the Bible, are translated directly from the Greek into English; whereas in the Roman Catholic Church they have been translated from Greek into Latin, and from Latin into English, and though very judiciously many editions of the Protestant Bible are published in which the Apocrypha is not inserted, yet its introduction has been oftentimes found extremely convenient for the purpose of comparing with facility each part with the Canonical Scriptures, and of detecting contradiction, and showing its want of inspiration. Immediately after the Reformation in many editions of the Bible, (as well as at present), were published in England, in which the Apocrypha was not inserted. The Books called Apocryphal

not for the purpose of establishing any doctrine ;" for this was the use made of them in St. Jerome's time, as he himself informs us, and though they contain some noble sentiments and useful precepts, yet are they chiefly valuable as ancient writings, which contain some things that throw considerable light on the phraseology of Scripture, and on the history and manners of the East and the Jewish people.

THE INTERNAL EVIDENCE.

Besides the remarks now made on the External evidence against the Apocrypha, much can be said also upon the Internal evidence against these books, to prove that no confidence can be placed in them, that they should not be considered as a rule of faith, and that those act wrong, and have fallen into a great error, who make them of equal authority with the word of God, and hold them up as a part of the inspired writings for a lamp to the feet and a light to the path."

It is to be observed, that the books of the Apocrypha contain no prophecy ; they contradict themselves, or each other, contradict authentic history, and even contradict the Canonical Scriptures, for there are passages in them which express notions inconsistent with the doctrines of

are much more pure in the Roman Catholic Bible, notwithstanding what is here adduced, than in the authorised ; for those in the former were much altered and corrected by St. Jerome and other persons, and yet they abound with errors, whilst those in the authorised version remain altogether in their natural and incorrect state.

the Bible. It appears also that they were for the most part written by Alexandrian Jews, and after the cessation of prophecy, though previously however to the coming of Christ, and the promulgation of the Gospel. There exists much difference of opinion amongst the learned as to the authors of these books, and the times and places in which they were first written, and it is very evident that they were written by persons who displayed no characteristic marks of inspiration. In the prophet Malachi, iv. 4-6, it seems to be intimated, that after him no prophet should arise till John the Baptist, the harbinger of the Messiah, should appear in the spirit and power of the great Elijah; and though the Jews unanimously agree that the prophetic spirit ceased with Malachi, yet the Roman Catholic Church considers these books as canonical, though written after this last of the prophets.

TOBIAS.

This book, it appears, was originally written in the Chaldaic language, but there is no authentic information respecting its author, or the time in which he lived, though he professes to relate the history of a family which was carried into captivity to Nineveh by Shalmanezzer, King of Assyria. All the versions of this book vary so much from each other, that they must have suffered many corruptions; even St. Jerome affirms that the Jews of his day censured him for translating a

book which was not in their Canon; for this Apocryphal book, as well as the others, was translated by that celebrated person into the Latin language, but not however for the purpose of forming a part of his celebrated translation of the Bible, for he did not admit the Apocrypha into it. If we compare v. 18, with xii. 15, we shall find an angel of the living God deliberately uttering a falsehood, saying one thing at one time, and another thing at another time. Besides, the author of this book has added to the views of God and Providence, as delineated in the Old Testament, some tenets of Babylonian or Assyrian origin; and Tobias the elder is said, in xiv. 2, to have lived 102 years, whereas from what is said he must have lived considerably more, for he was taken captive by Shalmanezzer, i. 2, 13, and when about to die he insinuates that the time was near for the return of the Jews from their captivity, and for the rebuilding of the temple, xiii. 11, &c. xiv. 7. Though many learned men consider this book as an ingenious and amusing fiction, it was probably begun by the father, continued by the son, and finished by some other members of the family, and afterwards digested into the order in which it is at present. According to St. Jerome, it was originally written by some Babylonian Jew; and surely the account given in the sixth chapter of the effects produced by the fish's heart, gall and liver, in driving away devils and restoring sight,

are absurd and ridiculous in the extreme. The most ancient copy of this book known to be in existence is in the Greek language.

JUDITH.

The author of this book, the time when, and the place where he lived, are totally unknown. Various opinions have been formed upon the subject; some imagine that it was written by Joacim or Eliakim, a high priest in the reign of Manasseh; others attribute it to Joshua, the son of Jozedech, the companion of Zerubbabel, and some place it in the reign of Amon, or in that of Josiah, whilst others contend for the time of Jehoiachin, or of Zedekiah. Josephus, who is always anxious to mention any thing that would do credit to his countrymen, takes no notice whatever of the great victory mentioned in this book to have been achieved by Judith over the Assyrians; and Philo is equally silent respecting it. Also the peace procured by her must have been at least of 60 years continuance, according to this book, although we do not read in the Sacred Volume of the Jews having enjoyed at any time so long a peace. Besides this, in the ix. 2, the circumstance of the massacre of the Sakchemites is justified, whereas we know that it is strongly condemned in Gen. xlix. 7. Nor is the 31st verse of the sixteenth chapter to be

found in the Greek, Syriac, or ancient Latin versions; nor is the festival therein alluded to mentioned in any authentic Hebrew calendars. So many geographical, historical, and chronological difficulties attend this book, that some eminent and learned men have considered it rather as a drama, or parable, than as a real history. It is doubtless, however, a very ancient book, and was originally written in Chaldee.

PART OF ESTHER.

Seven chapters, viz. part of x. xi. xii. xiii. xiv. xv. xvi. have been introduced into this book, and declared authentic by the Council of Trent, although they are not to be found in either the Hebrew or the Chaldean languages—although the copies vary so much from each other, that Cardinal Bellarmine fancied that there must have been two original histories, and although Jerome did not admit them into his version, because he confined himself to, and followed the Hebrew Scriptures. These chapters it appears were never extant in Hebrew; they are supposed to be a compilation from the history of Josephus, from the similarity of style or subject treated of; and this conjecture is much confirmed from the mention of Ptolemy and Cleopatra, who lived not long before this celebrated historian. It appears that these additional chapters were first inserted in the Greek copies,

and interwoven with ingenuity into the body of the work, for the purpose of giving embellishment to the history; and this was the opinion even of St. Jerome, who considered them a mere fiction. These chapters also appear superfluous additions to those persons who take the pains of examining them, for they are written in a different style from the authentic ones, and partly consist of a repetition of circumstances contained in them. The forgery however is occasionally betrayed by the introduction of circumstances at variance with the authentic parts. Compare ii. 16, 21 with xi. 2, and xii. 1—iii. 1 with xvi. 10—iii. 13 with xiii. 6—v. 2 with xv. 10—and vi. 3 with xii. 5; also by comparing xv. 9, 10 with verses 16, 17, it is evident that the historian either lies himself, or puts lying and flattery into the mouth of Esther.

WISDOM.

The Council of Trent having declared this and the following Book of Ecclesiasticus as inspired, and therefore part of the Word of God, and having considered them as the fourth and fifth Books of Solomon, they are placed in the Roman Catholic Bible immediately after the three genuine books of that monarch; and yet this book, though ascribed to King Solomon, can be easily proved to have been never written by him, for it was never extant in Hebrew, nor is

the style like that of Solomon. The prophets, Isaiah and Jeremiah, are frequently quoted, or alluded to, throughout it—as, for instance, xiii. 11-19—and surely all those persons who are acquainted with their Bibles, must be well aware that those prophets did not live, much less prophecy, until long after that king's reign.

Besides this, the author of the Book of Wisdom describes his countrymen as being in subjection to their enemies, (ch. xv. 14); whereas we know from sacred history, that Judah and Israel enjoyed great prosperity and peace in the lifetime of Solomon, (3 Kings, iv. 20-25). To this we may add, that allusions to Grecian mythology and intimations of Grecian writers, together with several words borrowed from the Grecian games, are introduced into this book; whereas such were not in use until long after his decease; and from a few passages, we are tempted to suspect some fictitious additions to the accounts of sacred history, (xvi. 17-19, xvii. 3-6,) and a taint of that false philosophy and ancient heathenish opinion, that the souls of men pre-existed and descended into suitable bodies, (viii. 20.) It has been much disputed whether this book was composed before or after our Saviour's time; but St. Jerome informs us, that several ancient writers of the first three centuries ascribe it to Philo the Jew, a native of Alexandria, who flourished in the first century, although the author would fain be considered King Solomon (ix. 7.)

ECCLESIASTICUS.

This book, like the preceding, has been considered as the production of Solomon, from its resemblance to the inspired works of that writer ; and in the Latin or Western Church, or Church of Rome, it was esteemed as the last of the five books attributed to that monarch, and is cited as the work of that enlightened king by several of the Fathers. The Council of Trent has ordered its admission into the Bible as a part of the Word of God ; although in the prologue to this book, the son of Sirach entreats the favor of the reader, and requests his pardon for any errors in the translation into Greek of this work of his grandfather. This book, therefore, can only be supposed to contain, perhaps, a few scattered sentiments of Solomon, collected with other matter, by a person named Jesus, who travelled much in pursuit of knowledge, and who professes himself as the author, (ch. I. 29,) but who imitates the style of Solomon, and, like him, assumes the character of a preacher. There is also a great diversity of opinion as to who this Jesus was, and where he lived. Further, it is manifest that this book could not have been written by King Solomon, from an allusion to the captivity, (xlvii. 22-25, xlix. 6-8,) which we know did not take place for about 400 years after the death of that monarch. It must have

been composed long after his time, from the circumstance respecting himself and his successors mentioned, (xlvi. 15-31); from the mention of the Kings Hezekiah, Sennacherib, and Josias—of the Prophets Elijah, Elisha, Isaiah, Jeremiah, Ezekiel, and the twelve minor Prophets—and of Zerubbabel, Nehemiah, &c. in ch. xlviii. and xlix. all of whom lived long after his time; from the High Priest Simon, who lived a little before the Maccabees, being spoken of, (L. 1); from Malachi, the last of the Prophets, being quoted, (xlvi. 10); and from the author describing himself in circumstances that cannot be considered applicable to this wise monarch, (xxxiv. 11, 12, li. 6.) Besides, all the copies of this book now extant vary considerably from each other, and the Latin especially has many additions and repetitions.

From what has been said, we may conclude, that though its precepts are excellent, and its instruction admirable, yet it cannot be considered as an inspired book, nor as the work of King Solomon, though many passages are quoted from the sacred writings, and especially from those of that monarch.

PART OF THE PROPHET DANIEL.

Song of the three Children—Susannah—Bel and the Dragon.

These three subjects, although there is no evidence of their ever having been extant in the Hebrew or Chaldaic languages, have been added to the Book of Daniel by the Council of Trent, and now form a part of that prophet's writings in the Church of Rome. A direct misstatement occurs, (ch. iii. 38,) in which it is said, that at that time there was no prophet; whereas we know that Daniel and Ezekiel both prophesied in Babylon, and yet this song of the three children is placed between the 23d and 24th verses of chap. iii. of the authorized version. Though some Fathers considered the history of Susannah as fabulous, yet the Council of Trent has placed it as the 13th chap. of the Book of Daniel, with certainly little regard to chronology; for this history, if founded on truth, must be supposed to have taken place when Daniel was very young, and probably, according to some accounts, not above twelve years of age; and, by the same authority, the 14th chapter is made to contain a subject which St. Jerome gives no better title to than *the Fable* of Bel and the Dragon. These three subjects, it appears, were originally written in Greek.

BARUCH.

It is now impossible to ascertain in what language this book was originally written, or by whom, though the author professes himself to be Baruch, and whether the contents are historically true, or whether the whole is not a fiction. The principal subject is an epistle, or letter, pretended to be sent by Jehoiakim and the captive Jews in Babylon to their brethern in Judea and Jerusalem. Baruch is said, in ch. i. 1, 2, to have been carried into Babylon at the time when Jeremiah says (xliii. 6, 7) that he was carried into Egypt. St. Jerome and others were of opinion that this book was not written by Baruch, nor in the Hebrew language, but by some Hellenistical Jew, (using the Greek language) who assumed his character, and that the letter, which forms a part of the book, was fabricated by his own invention. The 6th chapter, it appears, did not originally belong to this book, nor does it appear that Baruch was a prophet; indeed some conceive that Jeremiah, xlv. 5, alludes to a fruitless desire upon his part to be favored with the prophetic spirit.

Though Baruch is referred to in some ancient Greek catalogues, yet it is not certain that it is, as the Apocryphal Book, said to be written by him, but for a still more full description of Jeremiah's prophecy, in which Baruch is often

mentioned, and in the writing of which he was himself employed, and the epistle spoken of may be the one recorded in the 29th chapter of that prophet. It also appears that the members of the Council of Trent were more perplexed, and deliberated longer about the admission of Baruch than of any other of the Apocryphal Books, because they acknowledge that it was not in the Latin copies of the catalogue. It was not received by the Council of Laodicea, by that of Carthage, nor by the Roman Pontiffs; and they were withholden from rejecting it only by the consideration that parts of it were used in the service of the Church.

FIRST MACCABEES.

The two Books of the Maccabees were certainly composed after the succession of prophets had ceased among the Jews; for it appears that at the time this book was written there was no prophet in Israel, (iv. 46, ix. 27, xiv. 41.) They, it seems, are thus denominated, because they relate the patriotism and gallant exploits of Judas Maccabeus and his brethern. The author of this first book is not certainly known; some conjecture that it was written by John Hyrcanus, who was Prince and High Priest of the Jews for nearly thirty years; others ascribe it to one of the Maccabees, and many are of opinion that it was compiled by the great Synagogue. If the

first and second Books of the Maccabees be true, Antiochus must have been killed, or have have died thrice over. First, he dies in his bed at Babylon, (1 Mac. vi. 8, 16); secondly, he is stoned to death in the temple of Nanea, in Persia, (2 Mac. i. 16); and thirdly, he dies in the mountains by a fall from his chariot, (2 Mac. ix. 7, 28); and thus we find that the two Books of the Maccabees contradict each other. Compare also 1 Mac. ix. 3, 18, with 2 Mac. i. 10. Besides, the assertion in 1 Mac. viii. 16, that the Roman Government was committed to one man every year, &c. is contradicted by every Roman historian, without exception; and the Imperial Government was not established until more than a century after the time in which this book was written. Also, the account of the death of Alexander the Great, as stated in i. 6, 7, is not supported by the historians who have recorded his last moments. This book is supposed to have been originally written in the Chaldaic language. Amongst the works of St. Augustine are three books, called "The Wonders of the Scriptures," and in the second of which the author thus concludes: "The Books of the Maccabees, though containing divers wonders, are, nevertheless, excluded out of the divine canon of Scripture."

SECOND MACCABEES.

This Book is said to be an abridgment of the five Books of Jason of Cyrene, supposed to be a Jew of Alexandria, (2 Mac. ii. 24,) and yet we learn not who this Jason was ; and if he were inspired, we know that a curse would attend the abridgment of his writings, so as to make such abridgment a substitute for them. Neither do we possess the original writings of this same Jason ; nor do we know who was the compiler of this book, though it is evident that he was a different person from the author of the preceding first Book of Maccabees. This Book is not arranged in chronological order, and is sometimes at variance with the inspired writings. It is very evident that the letter said in i. 10, to have been sent by the Jews at Jerusalem to their brethern in Egypt, could not have been written at the time there mentioned ; for we find the name of Judas stated, and yet we learn from 1 Mac. ix. 3-18, that he was not living at the time of that date. In xiv. 41, 42, suicide, though condemned by the law of God, is mentioned with approbation ; and in 2 Mac. xv. 39, the author concludes his narrative with these remarkable words, utterly inconsistent with, and unworthy of an inspired writer, and, as if conscious of the fallibility of his judgment, and distrustful of his powers:—
 “ If I have done well, and as it becometh the

“ history, it is what I desired ; but if not so “ perfectly, it must be pardoned me.” And if any of the writers of the New Testament had thus expressed themselves at the end of their writings, who would be able to withstand such evidence against their inspiration ? or who could sustain Christianity itself against so formidable an argument.

From what has been said, and considerably more could be advanced upon the subject, is it not extraordinary that the Council of Trent, notwithstanding the testimony of all Jewish antiquity, and contrary to the sense of the Primitive Church, should think fit to pronounce these Apocryphal Books, together with the unwritten traditions relative to faith and manners, as strictly, and in every respect canonical, and of the same authority with those undisputed books which had been copied from the Jewish into the Christian canon, and which received the attestation of our Blessed Lord and his Apostles, and the inspiration of which was manifested by the characters of the writers, and proved by the accomplishment of those prophecies which they contain?—Is it not wonderful, that, notwithstanding the external and internal evidence which can be brought forward against these books, so justly called Apocryphal, that the Roman Catholic Church should receive and circulate them as the word of God, as part of the inspired volume, and should pronounce such severe anathemas and curses against those who should

presume to reject them?—It would appear that the Council of Trent, in the sixteenth century, introduced the Apocrypha into their Bible, for the purpose of giving, if possible, some little countenance and colour of authority to some of those absurd and unscriptural doctrines,* (many of which are evidently remnants of heathenish practices) which she has added to the faith which was once delivered to the Saints, thus obscuring the “truth as it is in Jesus,” and thereby endangering the salvation of the souls of those who are misled by her usurped authority!—See Appendix (No. III.) for the decree of the Council of Trent respecting the Canon of Scripture.

It has been before stated, that the third and fourth Books of Esdras, and the Prayer of Manasseh, are not included among the books of the Roman Catholic Bible, and that they were rejected even by the Council of Trent; but as they form a part of the Apocrypha, which is frequently attached to the authorized version of the Holy Scriptures, we here take notice of

* A very remarkable instance of this occurs in 2 Mac. xii. which is carefully quoted in favor of *Purgatory, Prayers for the Dead, &c.* but surely what confidence can be placed in this book, from what has been already said respecting it! On examination, however, it will be found, that this passage does not admit of the interpretation given to it, for those spoken of, being idolaters, died in *mortal* sin, v. 40. and therefore could not have gone to purgatory, even according to the Roman Catholic system. It was also of the resurrection of the body that Judas is said to have thought well and religiously, v. 43, 44, and the sentiments expressed in the last verse of this chap. are those merely of the author or compiler himself, of whom we know nothing, and who, as before stated, was evidently uninspired.

a few of the reasons why they are rejected as uncanonical Scripture, and considered as uninspired by the Church of England.

FIRST BOOK OF ESDRAS,

Sometimes called the Third Book of Esdras.

In the sixth Article of the Church of England, and which relates to the Holy Scriptures, the 1st and 2nd Apocryphal Books of Esdras are called the 3rd and 4th Books of Esdras; the canonical Books of Ezra and Nehemiah being there called, as in the Roman Catholic Bible, the 1st and 2nd Books of Esdras. This book is generally supposed to have been written by some Hellenistical Jew; that is, by a Jew resident in some country where the Greek language was spoken, but at what period is uncertain; and as Josephus relates many of the particulars which it contains, it was, probably, written before the time of that historian. Although this Book contains many extracts from the Sacred Writings, it was, certainly, never admitted into the Hebrew canon, and is not even known to have been extant in that language; it bears the name of Ezra, and is thus attributed to a man deservedly respected by the Jews; but, in consequence of his reputation, many suspicious works were written, at different times, under his name, and were received as authentic by the credulous and the unlearned. The 1st Book of Esdras

was read in the Greek Church, and was annexed to some copies of the Septuagint. It includes a period of about 90 years ; but many of the particulars therein mentioned are utterly inconsistent with probability, chronology, and the relations of Scripture ; and contradict, in many respects, the authentic works of Ezra and Nehemiah, from both of which it appears to be compiled.

SECOND BOOK OF ESDRAS,

Sometimes called the Fourth Book of Esdras.

It is uncertain when, and by whom, this Book was written ; and as it differs in style from, and has no connexion with, the preceding Book of Esdras, there is every reason to suppose that it was not written by the same person. The 2nd Book of Esdras is now to be found in Latin, but not in any Hebrew or Greek manuscript ; nor can it be proved to have been ever seen in the former language. It is, however, supposed to have been originally written in Greek.

Although this Book contains much sublime instruction, and many noble sentiments, yet the author's pretensions to inspiration are destroyed by many false and absurd particulars. In chap. ii. 40, we find the name of Malachi, and yet it appears, that Malachi did not prophecy for 100 years after the decree of Cyrus ; and in the 39th verse, the Prophets are enumerated, not accord-

ing to the order in the Hebrew Bible, but according to the Septuagint, a circumstance which bespeaks this Book to be of later date than the time of Ezra. Besides, in chap. xv. 46, Asia is mentioned, a name probably not known in his time. This book was never published or generally acknowledged in the Greek or Latin Churches; it was never inserted in the Sacred Catalogue, by either Councils or Fathers, and is expressly rejected as Apocryphal by St. Jerome. From the many Evangelical expressions which it contains, and passages corresponding with the New Testament, it is supposed that the whole, or at least the greater part of it, was written after the promulgation of the Gospel, and for the purpose of promoting the cause of Christianity. Its pretended prophecies are not produced in evidence by Christian writers, striking as such testimony would have been, had they been genuine. It is also doubted whether all this Book was written by one person, as the style differs much in the two last chapters.

THE PRAYER OF MANASSEH.

Although this short prayer contains nothing inconsistent with the circumstances of Manasseh, nor with the time in which he lived, yet it is not supposed to be the production of that monarch. It is uncertain in what language it was originally composed. It is not to be found in the

Hebrew, and can be traced no higher than the Latin Vulgate, into which probably, or into some Greek copies, it was inserted by some writer, desirous of supplying the loss of the authentic prayer. It was not received as genuine by any of the Councils or Fathers, and is rejected, as well as the preceding Books of Esdras, even by the Council of Trent.

THE ENGLISH BIBLE.

Though Christianity was introduced into England at a very early period, and though some go so far as to say, and not upon slight grounds, that the Gospel was preached in Britain by St. Paul himself, yet we cannot ascertain the earliest time when the Scriptures were translated into the language of the inhabitants; however, we have every reason to believe that they were very early favoured with the possession of a part, at least, of the inspired volume in their own tongue; for the Saxon Homilies exhort the people to an attentive reading of the Holy Scriptures. Some of the earliest and most remarkable versions of which we have any authentic account, are said to be a translation of the Psalms into the Saxon language, about the year 706, and of the Gospels, a very few years after. The venerable Bede, about the same time, translated a considerable part, if not the entire Bible, into the same language. Nearly 200 years after this a

new translation was made, by order of King Alfred the Great, who undertook the version of the Psalms himself; and another translation of several Books of the Old Testament into the Anglo Saxon was made by Elfred, Archbishop of Canterbury, about the year 995. And here it is to be observed, that alterations in the language itself, and change as to the meaning of words in the course of time, the advance of learning, and innumerable errors of the transcribers, frequently called aloud for either a new translation altogether, or for, at least, corrected and standard copies.

A chasm of some centuries afterwards ensued, during which, the Word of God seems to have been buried in oblivion, the general reading of it being prohibited by the Pope of Rome, and the country also having suffered considerably from the successful invasion and ravages of the Danes. The first English translation of the Bible now known to be extant, and of which three manuscript copies are preserved, took place, it is said, about the year 1290. Richard Rôle, a hermit of Yorkshire, and who died in 1349, is said to have translated a part of the Inspired Writings into the English language, as spoken after the conquest; and about the year 1380, the famous John Wickliffe, Rector of Lutterworth, in Leicestershire, not being sufficiently acquainted with the original Hebrew and Greek languages, translated the entire Bible from the Latin Vulgate, into the English tongue. This man was,

therefore, a peculiar blessing to England—he also opposed several of the errors of the Roman Catholic Church, and had a great many followers.* His translation was so very offensive to those who were for taking away the key of knowledge from the people, that in 1390 a bill was brought into parliament for the purpose of suppressing it, and of prohibiting altogether the use of English Bibles; but, through the influence of John of Gaunt, Duke of Lancaster, uncle to the King, (Richard II.) and the patron of Wickliffe, the bill was rejected; and the Duke is reported to have said on the occasion—“We will not be the dregs of all, seeing other nations have the Word of God, which is the law of our faith, written in their own language”—and in this he was seconded by others, who declared—“that if the Gospel, by its being translated into English, was the occasion of running into error, they

* The followers of Wickliffe were called Lollards; they were very numerous in some parts of England, and suffered great persecutions, several having been burnt to death, and amongst them the excellent Lord Cobham. Wickliffe was born in Yorkshire in 1324; was at one time Professor of Divinity in the University of Cambridge, and died in 1387. It is said that his writings were carried into Bohemia, where they spread rapidly, by one or more of the natives of that country, whom the marriage of their Princess with Richard II. had brought to England; and hence did the famous John Huss, and Jerome of Prague, imbibe those sentiments respecting the Church of Rome, which ended in their martyrdom, by being burnt alive, by order of the Council of Constance, which was held in 1414, and by the same authority, the Sacramental Cup was ordered to be withheld from the laity, and the bones of Wickliffe were sentenced to be ignominiously dug up, and publicly burnt, which was, accordingly, carried into execution. It is worthy of observation, that this opposition to the doctrines of the Church of Rome took place a considerable time before even the births of Luther, Calvin, and Henry VIII. and that in all ages there were many persons who earnestly contended for the faith which was once delivered unto the Saints.—Jude 3.

might know that there were more heretics to be found among the Latins than among the people of any other language, for that the decretals reckoned no fewer than 66 Latin heresies, and so the Gospel must not be read in Latin, which yet was allowed by the opposers of the English translation." About 1408, in a convocation held at Oxford, by Arundel, Archbishop of Canterbury, it was decreed, that no one should translate any text of Holy Scripture into English, by way of book; and further, that no book of this kind should be read, that was composed in the time of John Wickliffe, or since his death. This decree was enforced by severe persecutions; many persons were punished, even with death, for reading the Scriptures in English, and as about the same time, Pope Alexander V. condemned all translations in the vulgar tongue throughout the world, they were, as much as it was possible, suppressed, till the time of the Reformation, and so hard was it to obtain a copy of the Word of God in England, and so much pains were taken to suppress it by Acts of Parliament, imposing penalties of the forfeiture of life, lands, &c. that in 1429 the price of one of Wickliffe's New Testaments was equal to upwards of £40 of our money; and so little were the Scriptures used in the time of Wickliffe, that some secular Priests of Armagh, who were sent by Archbishop Fitzralph, to study divinity at Oxford, about 1357, were obliged to return, because they could no where find a Bible, or any

other profitable book of divinity, meet for their study. The art of printing was discovered about 1440; after which, as the Bible was more easily published, the number of translations throughout Europe considerably increased, and the copies of the Sacred Volume were greatly multiplied; and although every exertion was made in England to suppress the Sacred Volume, and that by burning and persecuting those who presumed to read it, and by committing to the flames as many copies of the Word of God as could be found—yet as the Lord has said, “My word shall not return unto me void, but shall accomplish that which I please, and prosper in the thing whereunto I send it,” Isa. lv. 11—so they were not able to put out that lamp which God had lighted, or to extinguish altogether that fire which his spirit had kindled. And so little acquainted with the Scriptures were the people, about this time, and so ignorant even of the language in which they were originally written, that upon the appearance of printed editions of the Scriptures, in the Hebrew and Greek originals, some of the more illiterate monks declared from the pulpits, that “there was now a new language discovered, called Greek, of which people should beware, since it was that which produced all heresies; that in this language was come forth a book called the New Testament, which was full of thorns and briers; and that there had, also, another language now started up, which they

called Hebrew, and that they who learned it were turned Jews."

The Reformation having commenced in Germany about the year 1517, by the preaching of Luther, who appealed, upon all occasions, to the word of God, to prove his assertions, and to bear him out in his opposition to the Church of Rome, the rays of this heavenly light reached, among other places, the English shores in the reign of King Henry VIII. from thence a flame soon spread throughout the entire kingdom, and though much was done by this monarch to extinguish the fire, and to root out this true religion, yet it was only smothered and kept under for a time, as it afterwards, and particularly in the reign of his son and successor, Edward VI. burst forth successfully with an increased and more brilliant light, bringing glory to God in the Highest, and eternal salvation to the souls of men.

The following are the most remarkable translations of the Bible, published in the English language after the Reformation reached England :—

For the first printed English translation of any part of the Holy Scriptures, we are indebted to William Tindal, a native of Wales, a learned, pious, and good man, who having left the kingdom on account of his religious principles, retired to Antwerp, where he translated the New Testament into English, and published it in 1526. In this work he was ably assisted by two learned

men, John Fry, and William Roye, both of whom, in some time after, were burned to death on a charge of heresy, the former in England, and the latter in Portugal. Tindal's translation having made its way into England, and several editions of it having been published in Holland, and from thence brought over, great pains were taken to suppress and to destroy it. Acts of Parliament were enacted for the purpose—Tonstal, Bishop of London, had numerous copies burnt—Cardinal Wolsey declaimed against the art of printing, as that which would diminish the honor and profit of the Priesthood, by making the people as wise as themselves—the Clergy represented the New Testament in English, as perfect poison to the souls of Christians, whilst some who were suspected of importing or of selling such books, were sentenced to ride with their faces towards the tails of their horses, with papers on their heads, and their books hung about their cloaks, which they were obliged to commit to flames, prepared for the purpose, and afterwards to be fined at the King's pleasure, the amount of which was £18,840 0s. 10d. Notwithstanding, however, all this opposition, the zeal of the Christians of those days was great; in many instances persons were known to sit up all night for the purpose of hearing or reading the word of God. Large prices were given for single copies, and some even gave a load of hay for a few chapters of St. James' or of St. Paul's Epistles. Tindal also published several parts of

the Old Testament in English; but as the knowledge of languages was, at that time, in its infancy, as the English tongue had not arrived at that degree of improvement which it has since attained, and as biblical knowledge was at a very low ebb, it is not surprising that there should have been some faults in this as well as in former translations. By the influence of Henry VIII. and his council, means were contrived to have this good man seized and imprisoned, and after a long confinement, he was strangled near Brussels, and his body was, immediately afterwards, reduced to ashes. He expired praying, and repeating earnestly, "Lord, open the eyes of the King of England!" It is said that his exemplary life, and conversation, during his imprisonment, so far influenced the jailor, his daughter, and others of his family, as to induce them to embrace his opinions.

In 1535 Miles Coverdale, a man greatly esteemed for his learning, piety, knowledge of the Scriptures, diligent preaching, and unblemished character, published a translation of the whole Bible, which was printed on the continent, and dedicated to King Henry VIII. This is the first English Bible allowed by royal authority. It is also the first translation of the entire Bible printed in the English language, and the Papal restrictions being no longer respected in this country, Lord Cromwell, Keeper of the Privy Seal, &c. in 1536 issued a proclamation to the Clergy, by the King's authority, directing, that

before a certain day, every proprietor of a parish Church, within the realm, should provide a book of the whole Bible, both in Latin and in English, to be laid in the same for every one to read, at his pleasure. Some towns and parishes not obeying the first proclamation, it was enforced by a second, with severe penalties; and it was also directed that no man should be discouraged from reading the Bible, but rather comforted, exhorted and admonished to do so as the very word of God, and the spiritual food of a man's soul; and to effect this desirable object, Bibles were even chained in several Churches, that the people might, at all times, have access to their contents. Miles Coverdale became Bishop of Exeter in the succeeding reign of Edward VI.; was deprived of his see by Queen Mary, who succeeded Edward, and cast into prison; but having been, afterwards, permitted to go into banishment, he retired to Geneva, where he was much engaged with others in a new version of the Scriptures, with notes; and afterwards, in the time of Queen Elizabeth, who succeeded Mary, returned to England, where he died, aged 81.

There were some other editions of the Bible published at different times, in the reign of Henry VIII. and freely circulated, such as Matthews', or Rogers', Taverner's, and Cranmer's. The King, on account of his quarrel with the Pope, and by the advice of his Minister and favourite, Lord Cromwell, and of Cranmer, the eminent and excellent Archbishop of Canter-

bury, at length, attending to the wishes of his subjects, to have the Holy Scriptures in a language which they could understand, gave permission to the people generally to purchase Bibles, and to keep them at home for the use of themselves and family. Vast numbers, therefore, bought the Bible; read it openly for themselves, or got others to read it for them; and many who were elderly, learned to read for the purpose, that so they might read, in their own tongue, the wonderful works of God. Besides, the Clergy throughout the kingdom were again strictly enjoined to have the largest sized Bibles in their Churches, for the benefit of their parishioners; and a royal declaration was also published, which they were required to read aloud to their congregations, informing them that it had pleased the King's Majesty to permit, and to command the translation of the Bible, which was to be sincerely taught by them, and to be openly laid forth in every parish Church. We learn, however, that the Bishops were greatly displeased and alarmed at these innovations; that the Clergy were very cold in complying with the orders given; that they read the injunction and declaration in such a manner as to be scarcely understood by those present; also, that they read the Word of God confusedly, and told their parishioners, notwithstanding what they read, being themselves compelled to read, "to do as they did in times past, and to live as their fathers had done: the old fashioned way being

the best." Richard Taverner was educated for the law, and was afterwards taken into the service of Cromwell. Rogers was a beneficed Clergyman, and had the honor of being the first martyr who suffered in Queen Mary's reign—he was burnt to death in London : February 4th, 1555.

Cromwell, who had been created Earl of Essex, having been put to death in 1540, and the Bishops who were most firmly rooted in the Roman Catholic Faith, and most hostile to the new order of things, having gained considerable strength and influence, the English translation of the Scriptures was represented to King Henry as very erroneous and heretical, as destructive of the harmony and peace of the kingdom, and as deserving of being suppressed altogether. The exertions of Cranmer were strenuously opposed—the high Romish party prevailed also in Parliament, and a law was enacted which condemned and abolished Tindal's translation, and only allowed the others to remain in force under certain restrictions. Besides all this, the King's printer was imprisoned; nor was he released without giving a bond for £300 that he would not sell nor print any more English Bibles till the King and Clergy should have agreed on a translation; and in 1546, the year before this Monarch died, he issued a proclamation, prohibiting the having or reading the translations of Wickliffe, Tindal, or Coverdale, and forbade the

use of any other whatsoever than what was allowed by Act of Parliament.

Although Henry VIII. lived and died a Roman Catholic—even wrote against Protestantism—and for this reason obtained from the Pope the appellation of Defender of the Faith, (a title ever since that period borne by all the crowned heads of England, the faith, however, being now of a very different nature,) yet he strenuously opposed the interference of the Pope with any thing temporal within his kingdom—tried to annoy him in many ways—shook off his authority in a great degree—obliged his subjects to do the same—and would not permit him in any way whatever to exercise that power which former Bishops of Rome had usurped, and in consequence of which they had had all Europe at their feet; and thus did this monarch, though evidently unintentionally, pave the way for the firm establishment of Protestantism in the British Empire—a religion which stands the test of God's word, whose doctrines are those of the Primitive Churches, founded by the Apostles of our Lord and Saviour, and whose tenets were even those of the Church of Rome in the days of her purity, when her faith was spoken of throughout the whole world, (Rom. i. 8,) and ere her “most fine gold became dim, her silver dross, and her wine mixed with water,” (Isa. i. 22.) Nor is the licentious character of this depraved and cruel king any argument against the Protestant religion, which was established in

England in the reign of his son and successor, Edward VI., for the most noble designs, and oftentimes those of Divine Providence are permitted to be brought about by the most vicious instruments, whose wickedness is overruled by God for good; and we know that even covetousness, cruelty, and injustice, in the persons of Judas, Iscariot, Pontius Pilate, &c. were the means of effecting our glorious redemption by our Lord and Saviour Jesus Christ;—so true is it, that the wrath of man shall praise him, and the remainder of wrath he restraineth, (Ps. lxxvi. 10.)

On the accession of Edward VI. to the throne of England, on the death of his father, in January, 1547, by the influence of Cranmer, the Acts of Parliament were repealed which prohibited the translation of the Scriptures. All persons were allowed the free use of them; and every Ecclesiastic, under the degree of a Bachelor of Divinity, was enjoined to provide a New Testament in Latin and English, with the Paraphrase of Erasmus; whilst the Bishops were ordered to examine and to enforce their progress in Scriptural knowledge. Gardner, Bishop of Winchester, for refusing to comply with these measures, was committed to the Fleet prison, and afterwards deprived of his see. Orders were also given to have the Churches well supplied, to have the Gospel and Epistle of the Mass read in English, with some chapters of the Sacred Volume, in the hearing of the congregation. In this short reign of six years, the Holy

Scriptures were printed according to the fore-mentioned editions. A vast number of copies were circulated through the kingdom; and thus, by degrees, was Protestantism advanced, the light of divine truth shone upon the people, and the Gospel went through the land in the length and in the breadth thereof, bringing glory to God in the highest, and making men wise unto salvation. There is a remarkable anecdote recorded of this excellent young Prince, who died in the 16th year of his age, which deserves to be here related:—At his coronation, when the three swords for the three kingdoms were brought for the purpose of being carried before him, he observed, that there was one yet wanting, and immediately called for the Bible. “That,” said the king, “is the sword of the spirit, and ought in all right to govern us, who use these for the people’s safety by God’s appointment. Without that sword we are nothing—we can do nothing: under that sword we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of divine strength.”

But in Mary’s reign different principles prevailed. All books considered as heretical were condemned—the general perusal of the Bible was discouraged—the Roman Catholic faith flourished once more, and several persons, who nobly stood out against the errors and corruptions of the Church of Rome, were committed to the

flames, thus sealing the truth with their blood. Among the martyrs of those times, were the eminently learned and pious Cranmer, Archbishop of Canterbury; Ridley, Bishop of London; Latimer, Bishop of Worcester; Farrer, Bishop of St. David's; and Hooper, Bishop of Gloucester. During the persecutions of this Queen, (who, by the good providence of God, reigned but five years,) many of the principal Reformers having fled to Geneva, there published an English New Testament in 1557; and which was the first in this language that marked the distinction of verses by numerical figures.

On the accession of Elizabeth, however, in 1558, things bore a new aspect altogether. On her public entrance into the city of London, the Queen was presented with an English Bible, which she immediately kissed, and, after holding it up with both her hands, reverently laid it upon her breast, to the great joy of the beholders. In 1559, the Bibles were restored to the Churches—an inquiry was instituted whether the Clergy discouraged the reading of the Scriptures—Ministers were enjoined to study it themselves daily; and in 1560, the entire Bible was published at Geneva, some of the Protestant refugees from England having continued there for the purpose of finishing the work; and by way of preface, besides the dedication to the Queen, they addressed an interesting letter to their brethern in England, Scotland, and Ireland. In this Queen's reign, editions of the Bible mul-

tiplied greatly. It was also translated into the Welsh language;* and in 1568, Archbishop Parker's English translation appeared, undertaken, it appears, by the royal command, executed with much care, and with great assistance from the learned, and which, from the circumstance of its having been revised by some Bishops, was called "The Bishop's Bible." For nearly forty years, this Bible was used in the public services of the Church, whilst that of Geneva was much used in private; and thus has a Church been established in England which is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, (Eph. ii. 20,) whose influence is felt in every quarter of the globe, whose "walls are salvation, and whose gates are praise!"

Objections having been raised against all the preceding translations, as well as against others made in opposition to them, it was determined, in the beginning of the reign of James I., who succeeded Elizabeth in 1602, and when the principles of the Reformation were thoroughly established, to have a new version of the Bible, which should be as much as possible free from all the errors and defects of former translations. On his coming to the throne of England, a memorial was therefore presented to him at Hampton Court Palace, to order a new translation; and accordingly the King commanded that a new version should be undertaken and exe-

* See Appendix, No. IV.

cuted with the greatest care and exactness. This blessed, great, and glorious work was commenced in 1607; the completion of it occupied about three years, and it was first published, by royal authority, in 1611. Fifty-four persons were appointed, out of whom 47 were employed—the others having died, or from diffidence having declined the task. They were all men pre-eminently distinguished for their piety and profound learning—men who were higher in other men's eyes than in their own, who sought the truth rather than their own praise, and who went to their work in a spirit of prayer, and not trusting in an arm of flesh. They were well acquainted with the Hebrew and Greek languages, from which (being the originals) they were ordered to translate into English; and not only were they permitted to call to their assistance any other learned persons whom they might wish to consult, but also the Universities were warned, and all the Bishops in the kingdom were directed to admonish their Clergy of this translation in hand, and to charge and urge the most skilful in the languages to send their observations to the translators. They were divided into six companies, and were directed, in the proclamation issued on the occasion, to have recourse to and to consult the most esteemed former translations; but to follow the ordinary Bible read in the Churches, commonly called “The Bishop's Bible,” as nearly as it might be consistent with fidelity, and to alter it as little as the original would permit. They were ordered to assemble

at three places—Westminster, Oxford, and Cambridge. According to the rules and regulations laid down, each individual translated every book that was allotted to his division; they were afterwards compared, one with another, and the reading to be adopted was approved of by the entire body. Each book also passed the scrutiny of all the translators; for they were handed from one division of translators to another, and that as soon as each book was finished; and no pains or labor whatever were spared to have them correct and faithful. The entire was then referred to a committee in London of six of their own body, and was finally revised by Doctor Miles Smith, afterwards Bishop of Gloucester, who wrote the preface, and by Doctor Bilson, Bishop of Winchester, both of whom prefixed the arguments to the several books; the marginal references and chronological index, annexed, were in some time afterwards furnished by Bishop Lloyd, and the tables of Scripture weights and measures by Bishop Cumberland. Thus, then, is our authorized version of the Bible free from dangerous errors and wilful corruptions; and hence it is that the learned of every age and sect, since the work was finished, have not ceased to commend it, and speak highly in its praise, declaring it, as a general work, faithful, excellent, and beautiful, and even a fine standard of the English language. A vast number of editions of this Bible have been published at different times, since its first appearance in 1611;

and millions have been thereby blessed with the light and comfort of the Sacred Volume. Also several eminent and excellent men have furnished notes, together with a vast number of additional marginal references, and much has been done in a variety of ways to elucidate the meaning of the text, and to promote a knowledge of the Word of God, by comparing Scripture with Scripture, and by reference to the manners and customs of the East. Several of the translators were created Bishops in the course of a few years; and surely "blessed are they, and most honored are their names who break the ice, and give the first onset upon that which helpeth forward to the saving of men's souls."*

* The Constitution of England in Church and State is also greatly indebted, under the Divine blessing, to the following seven justly respected Prelates, who nobly stood forward in the time of King James II. and in the presence of that Monarch, and of his Privy Council, with christian meekness, but with steadiness of Protestant principle, presented a petition, refusing to comply with the royal declaration, the object of which was to render the government arbitrary, and the Church Papal. The great champions of truth, in this service of danger, were Sancroft, Archbishop of Canterbury, Lloyd, Bishop of St. Asaph, Turner, Bishop of Ely, Lake, Bishop of Chichester, Kenn, Bishop of Bath and Wells, White, Bishop of Peterborough, and Trelawny, Bishop of Bristol; and the King was so indignant and incensed at their conduct, that he committed them to the tower of London, and afterwards brought them to trial in Westminster-hall, for "having consulted and conspired to diminish the royal authority, prerogative and power, and for having unlawfully, maliciously, seditiously and scandalously, composed a false, feigned, pernicious and seditious libel, in manifest contempt of the King and of the laws." The jury, however, having been locked up in deliberation for an entire night, brought in a verdict of "Not Guilty," to the great satisfaction and joy of thousands, who rent the air with their acclamations. Soon after the King had first shown his displeasure, the same sentiments were also subscribed to by the Bishops of London, Norwich, Gloucester, Salisbury, Winchester and Exeter, and after the trial, the Bishop of Rochester withdrew altogether from the court party, declaring that he would rather suffer with his brethren, than concur himself in making them suffer, the King being determined to proceed to still further extremities, and having already

The British and Foreign Bible Society, established in 1804, is also a wonderful instrument in the hands of God for the dissemination of his glorious Gospel both at home and abroad. By its means the Holy Scriptures have been translated into a multitude of languages. Societies of a similar nature have sprung up in every quarter of the globe—an almost incredible and increasing number of copies have been circulated throughout the United Kingdom; and thus has many an immortal soul not only been made wise unto salvation, but others have been built up and comforted in their most holy faith; for “translation is that which openeth the window to let
 “in the light—which breaketh the shell, that we
 “may eat the kernel—which putteth aside the
 “curtain, that we may look into the most holy
 “place—which removeth the cover of the well,
 “that we may come by the water, even as Jacob
 “rolled away the stone from the mouth of the

shown his high dissatisfaction at the result of the trial, by the removal from their places of two judges, who had delivered an opinion in favor of the Bishops. This celebrated event (so famous in English history,) and the resolute and well-principled conduct of those seven Prelates (who were called, at the time, the seven stars of the Protestant Church), had a powerful influence in bringing about the Revolution of 1688, when King James was dethroned, and when King William III. and his Queen Mary II. succeeded to the Crown of England. Besides the distinguished individuals hitherto mentioned, the christian world is much indebted to the following Archbishops and Bishops of the Church of England, who, in their respective times, were burning and shining lights, remarkable for their piety or learning, or for both united:—Jewel, Hooker, Bedell, Hall, Usher, Walton, Leighton, Taylor, Pearson, Barrow, Patrick, Hopkins, Tillotson, Burnett, Stillingfleet, Tennison, Beveridge, Marsh, Sparrow, Atterbury, Wilson, Sherlock, Saunderson, Berkeley, Butler, Secker, Pococke, Lowth, Hurd, Newton, Newcome, Horne, Horseley, Porteus, &c. &c. Also a vast number of the inferior Clergy have enriched the Protestant world with their learned and pious writings.

“ well, by which means the flocks of Laban were
“ watered.”

Great pains have been, and are taken, to keep every edition of this Bible correct, and agreeable to the authorized standard. In 1813, a beautiful edition was published by Messrs. Eyre and Strahan, his Majesty's Printers, which approaches as nearly as possible to what Bibliographers term *an immaculate text* ; and it is further interesting to learn, that it has been recommended by the general convention of the Protestant Episcopal Church in the United States of America to be adopted as their standard edition, to which future editions of the English version of the Holy Scriptures, for their own use, are to be made conformable. Dissenters of all denominations in the British dominions adopt in like manner the authorized version of the Church of England.

The Holy Spirit has recorded, in Mark, xii. 37, that the common people heard our Saviour gladly ; and surely, then, it cannot be wrong for the poor of the present day to read what the poor of that day heard. Nor should instruction heard in public, as soon as it is committed to writing, be considered as unfit for general perusal ; and especially when it is remembered, that that very instruction is intimately connected with our well-being here, and our everlasting happiness in the world to come. Why should it be unfit to read at home, the very same word which it is considered fit to hear in a place of public worship ! and when, from our common intercourse

with the world, we learn that there is oftentimes more likelihood of misunderstanding what we hear than what we read; for that a few words not heard, or a want of memory, or of an acute apprehension, may naturally alter the meaning of a sentence, and consequently lead to a considerable misapprehension, whilst that which is written and read can be duly weighed and considered. Would the Clergy of the primitive times have been justified in withholding from the Churches, or the individuals to whom they were addressed, the Epistles or Letters of St. Paul, and of the other Apostles? Do we not find for several hundred years, that the laity were not only permitted, but earnestly exhorted, to read the Holy Scriptures? And is it not a fact, that from the* Clergy and learned in different ages, sprung those many heresies which appeared in successive centuries, and disgraced the Christian

* The Arian Heresy was condemned by the first General Council held at Nice, A. D. 325. Arius was a Presbyter of the Church of Alexandria.

The Macedonian Heresy was condemned by the second General Council, held at Constantinople, A. D. 381. Macedonius was the Bishop of that See.

The Nestorian Heresy was condemned by the third General Council, held at Ephesus, A. D. 431. Nestorius was Patriarch or Bishop of Constantinople.

The Eutychean Heresy was condemned by the fourth General Council, held at Chalcedon, A. D. 451. Eutyches was a Monk, and Abbot of Constantinople.

We also read, in Ecclesiastical History, of the Marcian, the Manichean, the Sabellian, the Novatian, the Apollinarian, the Pelagian, and several other Heresies; and Marcian was son to the Bishop of Pontus; Manes, or Manicheus, was a Persian, educated among the Magi, and was himself one of those celebrated persons before he embraced Christianity; Sabellius was either an African Bishop, or Presbyter; Novatian was a Presbyter of the Church of Rome; Apollinaris was a Bishop of Laodicea; and Pelagius was a Monk of great repute, resident at Rome.

Church? And with respect to 2 Pet. iii. 16, so frequently advanced by the Roman Catholic Priesthood, we would here observe, that although there may be some things contained in God's word "hard to be understood," viz. prophecies not yet fulfilled, or truths about which the Lord in his wisdom has revealed but little, or which appear to the natural mind of man in the same light, perhaps, that the great subject of Christ crucified did, when it proved a stumbling block to the Jews, and to the Greeks foolishness; yet, if some persons, unlearned in the things of God, and unstable or unsteady in their own conduct, wrest and torture Scripture so as to misunderstand or wilfully misapply it, and so make it speak what the Holy Ghost did not intend, the perversion should not be charged upon the Bible itself, but on those persons who so pervert the passages, contrary to their real meaning and tendency. But this is no reason why the Epistles should not be read, or that the Scriptures should be laid aside entirely; for do not men pervert and abuse every other good gift of God? the sun is worshipped, dress is made administer to vanity, and food to gluttony and luxury; and yet men, for this reason, do not reject them altogether, or forbid their general use. It is to the Church of Rome herself that this charge applies particularly, for it is she indeed that wrests and tortures Scripture, to display to her deluded votaries an apparent agreement between it and her erroneous doctrines, to give

some colour of authority to those many cunningly devised fables which she has added to the faith once delivered unto the Saints, and which could be easily detected, were the people but permitted to search the Scriptures, and were they well acquainted with the Sacred Volume; and how can people beware lest they be led astray by the errors of the wicked, and lest they fall from their own stedfastness, but by “trying the spirits whether they be of God,” (1 John iv. 1,) and by “proving all things, and holding fast that which is good?” (1 Thes. v. 21.) How can a man be learned in any thing, if the books of instruction be kept from him; and does it not expose the insufficiency of that instruction given to the people by the Roman Catholic Clergy, when, after the lapse of a number of years, attending at mass, confession, &c. they are generally considered as still unfit to read the Word of God! The remedy prescribed in v. 18, for any little obscurity that may occur in Scripture, does not recommend the laying aside of the Bible altogether for human compositions, as some would persuade men to do, but to “grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.”

The following are a few of the many texts which might be easily brought forward, to point out the duty, importance, and obligation of all classes of persons reading, and being well instructed in the Word of God. Some of the Epistles are addressed not only to Churches col-

lectively, consisting of both clergy and laity, but also to individuals who did not belong to the ministerial office: and even children and servants are addressed by St. Paul, who took it for granted that they should not only hear, but also read for themselves, his writings; and our Blessed Saviour having so repeatedly said, in his discourses, "have ye not read," is a convincing proof that the people in general, and even the poor, with whom he principally associated, were in the habit of reading the Sacred Volume; and we find that our Lord encouraged them to do so, and that the Apostles followed his divine example.

"And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thy house and on thy gates."—Deut. vi. 6-9.

"Thou shalt in anywise set him king over thee, whom the Lord thy God shall choose; and it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites; and it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the Lord his God, to

keep all the words of this law, and these statutes, to do them.”—Deut. xvii. 15, 18, 19.

“ If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God ; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses and of long continuance.”—Deut. xxviii. 58, 59.

“ When all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shall read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord your God, and observe to do all the words of this law ; and that their children, which have not known any thing, may hear and learn to fear the Lord your God as long as ye live in the land, whither ye go over Jordan to possess it.”—Deut. xxxi. 11-13.

“ To the law and to the testimony, if they speak not according to this word, it is because there is no light in them.”—Is. viii. 20.

“ Is not my word like as a fire, saith the Lord ; and like a hammer that breaketh the rock in pieces ; therefore, behold I am against the Prophets, saith the Lord, that steal my words every one from his neighbour : Behold I am against the Prophets, saith the Lord, that use their tongues and say, he saith ; behold I am against them that

prophecy false dreams, saith the Lord, and do tell them and cause my people to err by their lies and by their lightness; yet I sent them not, nor commanded them; therefore they shall not profit this people at all, saith the Lord.”—Jer. xxiii. 29-32.

“ Jesus answered and said unto them, ye do err, not knowing the Scriptures, nor the power of God.”—Matt. xxii. 29.

“ And have ye not read this Scripture; the stone which the builders rejected is become the head of the corner.”—Mark, xii. 10.

“ But when ye shall see the abomination of desolation spoken of by Daniel the Prophet, standing where it ought not, let him that readeth understand.”—Mark, xiii. 14.

“ No man when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.”—Luke, viii. 16.

“ But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.”—John, xx. 31.

“ And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus.”—Acts, xviii. 24.

“ For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”—Rom. xv. 4.

“But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed.”—Gal. i. 8.

“And take the helmet of salvation and the sword of the spirit which is the Word of God.”—Eph. vi. 17.

“And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith, which is in Christ Jesus.”—2 Tim. iii. 15.

“If any man speak, let him speak as the oracles of God.”—1 Pet. iv. 11.

See also Exodus, xxiv. 7—Num. xxiv. 13—Deut. viii. 3—Jos. viii. 34, 35—2 Kings, xxiii. 2—Neh. viii. 2, 3—Job. xxii. 22—Ps. l. 17; lxxviii. 5-7; cxix. 105—Prov. xiii. 13—Is. v. 24; xxx. 8; lv. 11—Jer. vi. 19; xxix. 31; xxxv. 13—Ezek. xxxiv—Hab. ii. 2—Zech. vii. 12, 13—Mal. iii. 16.

Matt. xii. 3; xiii. 15; xix. 4; xxi. 16.

Mark, viii. 38.

Luke, i. 4; iv. 16; x. 26.

John, v. 39; vii. 42; viii. 47.

Acts, viii. 28; xiii. 15; xvii. 11.

Rom. iv. 3; xi. 2—1 Cor. xv. 3—2 Cor. i. 13; Gal. iv. 30; Col. iii. 20; iv. 16—Rev. i. 3.

Notwithstanding all that might be said upon this subject, we find that the Roman Catholic Clergy do not allow to the laity the free use of their own Scriptures, that they may “prove all things, and hold fast that which is good.” 1 Thes.

v. 21 ; although in their catechisms and other books there are numerous quotations therefrom, as if they were desirous to persuade the people that every thing which their Church teaches is perfectly Scriptural. In the table of controversies, placed at the end of their Testament, texts are introduced, which, in reality, have no reference to the points in which Protestants and Roman Catholics differ, whilst they appear, perhaps, satisfactory to minds unacquainted with Scriptural truth, and ignorant of the Word of God. The words of our Blessed Saviour may be, therefore, well applied—"Woe unto you, lawyers, for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered," Luke xi. 52.—And what says the Almighty?—"The Priests' lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of Hosts; but ye are departed out of the way; ye have caused many to stumble at the law, ye have corrupted the covenant of Levi, saith the Lord of Hosts, therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law," Mal. ii. 7-9. This, however, was not always the case in the Church of Rome—there was a time when her doctrines feared not the light of divine truth; but this was before her silver became dross,* and her wine became mixed with water, Isa. i. 22.

* There were many Churches in the time of the Apostles, and among them the Church of Rome, whose faith was at that time

It is the doctrine of the Church of England that “Holy Scripture containeth all things necessary to salvation;” so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation.—Article 6. Considerable portions of Holy Writ are, therefore, introduced into each of her services, and great pains are also taken to distribute the Holy Scriptures amongst her members, that they may know the certainty of those things, wherein they have been, and are instructed, Luke i. 4; and search the Scriptures daily, *whether those things* are so, Acts xvii. 11.

But to bring forward a few quotations from the Word of God, to point out the importance, wisdom, beauty, comfort and instruction, contained in the Sacred Volume, where first could we begin?—what leave unto the last?—how could we make choice but of a few pictures, where so many are presented to us therein, all richly coloured, beautifully designed, and exquisitely wrought?—how could we gather but a few flowers from a garden so bountifully supplied, so carefully provided, and all so fragrant, or select, but a few gems from the precious

spoken of throughout the whole world, Rom. i. 8: the errors of that Church, however, together with the rise, the progress, and overthrow of the Popedom, and which, according to prophecy, is to continue, it appears, for 1260 years, from its rise, in or about A. D. 606, are wonderfully foretold by the Spirit of God in Dan. vii.; 2 Thes. ii.; 1 Tim. iv. 1-5; Rev. xiii-xvii-xviii.

casket which contains so invaluable a treasure? for the Sacred Volume has God for its author, truth for its subject, and the good of man, combined with the glory of the Almighty for its all important end.

And the most beautiful system of morality or religion, by the most celebrated Heathen philosophers, is no more to be compared to the Word of God than the feeble glimmering of the little glow-worm to the brightness and splendour of the meridian sun, or the plant of hysop that springeth out of the wall, to the majestic oak which stretcheth forth its boughs, and extends its branches over the plain, affording a retreat for the birds of the air, which exult in the rich luxuriant foliage.

Thousands of souls now in glory, could they but address the human race, would gladly dwell upon the happiness, advantages and privilege of searching the Holy Scriptures, and would urge mankind to dig deep into these records of the Most High, to read, mark, learn, and inwardly digest them. And many there are at present in this world who find the Bible peculiarly calculated to meet their spiritual wants, to gratify their renewed spiritual tastes, to enlighten their minds, to purify their hearts, and to make them account all things but loss for the excellency of the knowledge of Christ Jesus their Lord.

Oh! blessed is that nation which is governed by the laws of the Bible, for it is so complete

a system, that nothing can be added to it or taken from it; for the afflicted it is full of comfort; for the desponding it is full of encouragement; for the proud and self-sufficient it is full of rebuke; for the great and worldly minded it is full of warning; for the poor it is full of promises; and for the contrite it is full of consolation.

The king here learns how to rule, and the subject is taught how to obey; it lays down the several and respective duties of husbands and wives, parents and children, masters and servants, friends and neighbours, and promises the blessing and protection of its Divine Author to all those who walk by its sacred rules. It is the first, the best, and the oldest Book in the world; is a brief recital of all that is past, and a certain prediction of much that is to come; it is the power of God, and the wisdom of God; it is sharper than any two-edged sword (Heb. iv. 12,) and is able to make man wise unto salvation, through faith that is in Christ Jesus. It is a Book of laws to show what is right and wrong; a Book of truth which detects all lies, and confronts all errors; it is the heavenly rule and compass, plummet, and correcting square, to ensure our spiritual building being in due proportion, and a book of life, which shows the way from everlasting death and condemnation; for it speaks largely of the Saviour of mankind, the Lamb of God that taketh away the sins of the world. To understand it, is to be wise indeed;

and to be ignorant of it, is to be buried in darkness. It is a lamp for the feet, and a light for the path, and may well be considered as the young man's best companion, (Ps. cxix. 9, 105); and blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein, (Rev. i. 3.) And if the Almighty God has declared that His Word shall not return void, but accomplish that which He pleases, and prosper in the thing whereto He sends it, (Is. lv. 11,) who can presume to refuse to read it?—who can presume to neglect to read it?—who can dare to make efforts to prevent its free circulation, and its general perusal?—to fight against God, (Acts, v. 39,) and do injury to the souls of men?—Oh! who can be so wicked as to cast it from them, or to turn it out of doors—to curse what God hath blessed, and to try to extinguish what the Lord hath kindled?—Ought not the whole human race rejoice to read, and to hear in their own tongues, the wonderful works of God?—(Acts ii. 11.)

Holy Bible, book divine,
Precious treasure, thou art mine!
Mine to tell me whence I came,
Mine to tell me what I am :
Mine to chide me when I rove,
Mine to show a Saviour's love.
O, thou precious book divine—
Precious treasure, thou art mine!

Search the Scriptures, (John, v. 39.)

APPENDIX.

No. I.

THE Reverend George Hamilton, Rector of Killermogh, in his valuable and interesting Letters, addressed to Dr. Murray, Roman Catholic Archbishop of Dublin, on the present confused and unsettled state of the English Roman Catholic Bible, has collected the undermentioned six editions, for the purpose of showing that they not only differ from each other, but from that one which was published at Rheims, and is referred to as the standard of correctness; and also, that in several instances corrections have been made from the authorised version of the Church of England.

1. Rheimish Testament, published in 1582.

2. Douay Bible, published in Dublin by Cross, in 1791, and under the sanction of Dr. Troy, Roman Catholic Archbishop of Dublin.

3. New Testament, seventh edition, published in Dublin by Cross and Wogan, in 1803, and sanctioned by Archbishop Troy.

4. New Testament, stereotype edition, published in Dublin by Coyne, in 1820, and sanctioned by Archbishop Troy.

5. Holy Bible, published in Dublin by Haydock, in 1824, and sanctioned by Archbishop Troy.

6. Holy Bible, stereotype edition, published in Dublin by Coyne, in 1825, with the sanction of Archbishop Murray.

Some of the variations between these six editions he has noted and reduced into the six following classes:—

1. Trivial and verbal differences.
2. Important variations.
3. Proofs that later editors have abandoned the principles laid down in the preface to the Rheimish Testament, as those which ought to guide all Roman Catholic translators.
4. Proofs that Bishop Challoner's emendations were not invariably followed, and that words and phrases which he rejected have been restored.
5. Proofs that Dr. Troy's editions vary, and consequently that they were not edited upon a regular and uniform plan.
6. Proofs that Archbishop Murray's edition differs from each of the preceding.

CLASS I.—*Trivial and Verbal Differences.*

Matt. viii. 2. Came and adored him---Ed. 1582, 1820, 1825.

Came and worshipped him---Ed. 1752.

Coming, adored him---Ed. 1791, 1803, 1824.

Matt. viii. 3. Stretching forth his hand, touched him---Ed. 1582, 1791, 1803, 1820, 1824, 1825.

Put forth his hand and touched him---Ed. 1752.

And forthwith his leprosy was made clean---Ed. 1582.

Immediately his leprosy was cleansed---Ed. 1791, 1824.

Forthwith his leprosy was cleansed---Ed. 1820, 1825.

Matt. viii. 9. For I also am a man subject to authority, having under me soldiers---Ed. 1582, 1820, 1825.

And I say to this, go---Ed. 1582, 1820, 1825.

For, I also am a man under authority, having soldiers under me---Ed. 1791, 1803, 1824.

And I say to this man, go---Ed. 1791, 1803, 1824.

Mark iii. 18. Simon Cananæus---Ed. 1582, 1791, 1803, 1824.

Simon the Cananean---Ed. 1820, 1825.

Acts xiii. 34. And that he raised him up from the dead, not to return now any more into corruption, thus he said, *That I will give you the holy things of David faithful*---Ed. 1582.

And that he raised him up from the dead, to return now no more to corruption, he said thus; That I will give you the holy faithful things of David---Ed. 1791, 1803, 1824.

And to show that he raised him up from the dead, not to return now any more to corruption, he said thus: *I will give you the holy things of David faithful*---Ed. 1820, 1825.

Acts xxvii. 2. We going up into a ship of Adrumetum, beginning to sail about the places of Asia, loosed from the land---Ed. 1582.

Going on board a ship, &c.---we launched, meaning to sail by the coast of Asia---Ed. 1820, 1825.

We weighed anchor, being about to sail by the coast of Asia---Ed. 1791, 1803, 1824.

Acts xxvii. 20. And neither sun nor stars appearing for many days, and no small storm being toward, all hope was now taken away of our saving---Ed. 1582.

And neither sun nor stars appearing for many days, and no small storm threatening, all hopes of our safety were now lost ---Ed. 1791, 1803, 1824.

And when neither sun nor stars appeared for many days, and no small storm lay on us, all hope of our being saved was now taken away---Ed. 1820, 1825.

Acts xxvii. 30. Pretending as if---Ed. 1582.

Under pretence as though---Ed. 1791, 1803, 1824,

Under colour as though---Ed. 1820, 1825.

CLASS II.—*Important Variations.*

John ii. 4. What is to me and thee woman?---Ed. 1582.

Woman, what is it to me and to thee?---Ed. 1820.

Woman, what is *that* to me and to thee?---Ed. 1791, 1824.

Woman, what is to me and to thee?—Ed. 1825.

“Because this speech is subject to divers senses, “we keep the words of our text, lest by turning it “into any English phrase, we might straighten the “Holy Ghost’s intention to some certain sense “either not intended, or not only intended, and so “take away the choice and indifferencie from the “reader, whereof (in Holy Scripture specially) all “translators must beware.”—*Note in loco, Rhemes* —Ed. 1582.

John viii. 19. Perhaps you might know my Father also—Ed. 1582.

You would know my father also—Ed. 1791, 1803, 1824.

Perhaps you would know my Father also—Ed. 1820, 1825.

John xiv. 10. But my Father that abideth in me—
Ed. 1582.

But the Father who abideth in me—Ed.
1791, 1820, 1824, 1825.

John xiv. 13. Whatsoever you shall ask in my
name—Ed. 1582.

Whatsoever you shall ask the Father in my
name—Ed. 1791, 1820, 1824, 1825.

John xiv. 17. But you know him—Ed. 1582.

But you shall know him—Ed. 1791, 1820,
1824, 1825.

Acts xiii. 25. And when John fulfilled his course,
he said, whom do ye think me to be? I
am not he, but behold there cometh after
me, whose shoes of his feet I am not
worthy to unloose—Ed. 1582.

And when John was fulfilling his course, he
said, I am not he whom you think me to
be; but behold he cometh after me the
shoes of whose feet I am not worthy to
loose—Ed. 1791, 1824.

And when John was fulfilling his course, he
said, I am not he whom you think me to
be, but behold there cometh one after me,
whose shoes of his feet I am not worthy
to loose—Ed. 1820, 1825.

CLASS III.—*Proofs that later Editors have abandoned the principles laid down in the Preface to the Rhemish Testament, as those which ought to guide all Roman Catholic Translators.*

“ IN THIS OUR TRANSLATION, because we wish it to
“ be most sincere, as becometh a Catholic transla-
“ tion, and have endeavoured so to make it: we
“ are very precise and religious in following our

“ copy, the old vulgar approved Latin ; not only in
 “ sense, which we hope we always do, but some
 “ time in the very words also and phrases, which
 “ may seem to the vulgar reader and to common
 “ English ears not yet acquainted therewith, rude-
 “ ness or ignorance :.....
 “
 “ And how is it possible to express *Evangelizo*, but
 “ as we do, *Evangelize*?—for *Evangelium* being the
 “ gospel, what is, *Evangelizo* or to *Evangelize*, but
 “ to show the glad tidings of the gospel, of the time
 “ of grace, of all Christ’s benefits ? All which sig-
 “ nification is lost, by translating, as the English
 “ Bibles do, *I bring you good tidings*—Luke ii. 10.
 “ Therefore we say, *Depositum*—1 Tim. vi. And,
 “ *he exinanited himself*—Phil. ii. And, *you have*
 “ *reflourished*—Phil. iv. And, *to exhaust*—Heb. ix.
 “ 28, because we cannot possibly attain to express
 “ these words fully in English, and we think much
 “ better, that the reader staying at the difficulty of
 “ them, should take an occasion to look in the table
 “ following, or otherwise to ask the full meaning of
 “ them, than by putting some usual English words
 “ that express them not, so to deceive the reader.
 “ Moreover, we presume not
 “ in hard places to mollify the speeches or phrases,
 “ but religiously keep them word for word, and
 “ point for point, for fear of missing, or restraining
 “ the sense of the Holy Ghost to our phantasie, as
 “ Ephes. vi. *against the spirituals of wickedness in*
 “ *the celestials*, and Jno. ii. *what to me and thee*
 “ *woman ?* whereof see the annotation upon this
 “ place—and 1 Peter ii. *As infants even now born,*
 “ *reasonable, milk without guile desire ye*.....
 “ Likewise, Mark
 “ xiii. *Those days shall be such tribulation, &c.*—
 “ not as the adversaries, *in those days*, both our text

“ and theirs being otherwise. Likewise, James iv.
 “ 6, *and giveth greater grace*, leaving it indifferent
 “ to the *Scripture* or to the *Holy Ghost*, both going
 “ before.”—*Preface to Rhemish Testament*.

Mark xiii. 9. For those days shall be such tribulations—Ed. 1582.

For in those days shall be such tribulations—
 Ed. 1791, 1820, 1824, 1825.

Luke ii. 10, 11. Behold I evangelize to you great joy, that shall be to all the people; because this day is born to you a SAVIOUR, which is Christ our Lord—Ed. 1582.

Behold I bring you good tidings of great joy, that shall be to all the people, for this day is born to you a Saviour, who is Christ the Lord—Ed. 1791, 1820, 1824, 1825.

Ephes. vi. 12. Against the spirituals of wickedness in the celestials—Ed. 1582.

Against the spirits of wickedness in the high places—Ed. 1791, 1820, 1824, 1825.

Philip. ii. 7. But he exinanited himself—Ed. 1582.

But emptied himself—Ed. 1820, 1825.

But debased himself—Ed. 1791, 1824.

Philip. iv. 10. That once at the length you have reflourished to care for me—Ed. 1582.

That now at length your thought for me hath flourished again—Ed. 1791, 1820, 1824, 1825.

1 Tim. vi. 20. O Timothy, keep the *depositum*, avoiding the profane novelties of voices, and oppositions of falsely called knowledge—Ed. 1582.

O Timothy, keep that which is committed to thy trust, avoiding the prophane novelties of words, and oppositions of knowledge

falsely so called—Ed. 1791, 1820, 1824, 1825.

James iv. 6. And giveth greater grace. For the which cause it saith--Ed. 1582.

But he giveth greater grace. Wherefore he saith--Ed. 1791, 1820, 1824, 1825.

1 Peter ii. 2. As infants even now born, reasonable, milk without guile desire ye--Ed. 1582.

As new born babes (infants, 1791, 1824) desire the rational milk without guile--Ed. 1791, 1820, 1824, 1825.

Rom. ii. 25, &c. But if thou be a transgressor of the law, thy circumcision is (made, 1791, 1820, 1825) uncircumcision. If then the uncircumcised keep the justices (ordinances, 1791, 1824) of the law, shall not this (his, 1791, 1824) uncircumcision be counted (reputed 1791, 1824) for circumcision? And shall not that which by nature is uncircumcision, &c.?—Ed. 1791, 1820, 1824, 1825.

See Rom. iii. 30—iv. 10—1 Cor. vii. 18, 19—Gal. ii. 7—v. 6—vi. 15—Col. ii. 13—iii. 11—Ed. 1582; in all which places the Ed. of 1791, 1820, 1824, 1825, read *uncircumcision*, instead of the word used in that first translation.

CLASS IV.—*That Bishop Challoner's emendations were not invariably followed, and that words and phrases which he rejected have been restored.*

Matt. i. 11. 12. 17. Transmigration of Babylon—Ed. 1582.

Carried away, carried, carrying away, to Babylon—Ed. 1791, 1803, 1824.

Transmigration of Babylon--restored Ed. 1820, 1825.

Matt. vi. 9. Thus therefore shall you pray—Ed. 1582.

You therefore shall pray in this manner—Ed. 1791, 1803, 1824.

Thus therefore shall you, (shalt thou—1820) pray—restored Ed. 1820, 1825.

Mark xiii. 14. He that readeth, let him understand—Ed. 1582.

Let him that readeth understand—Ed. 1791, 1803, 1824.

He that readeth, let him understand—restored Ed. 1820, 1825.

Acts xiii. 1. Doctors—Ed. 1582.

Teachers—Ed. 1791, 1803, 1824.

Doctors—Ed. 1820, 1825.

Acts xiii. 9. Saul, otherwise Paul—Ed. 1582.

Saul, who also is Paul—Ed. 1791, 1803, 1824.

Saul, otherwise Paul—restored Ed. 1820, 1825.

Acts xiii. 34. And that he raised him up from the dead, not to return now any more into corruption, thus he said, *That I will give you the holy things of David faithful*—Ed. 1582.

And that he raised him up from the dead, to return now no more to corruption, he said thus: That I will give you the holy faithful things of David—Ed. 1791, 1803, 1824.

And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: *I will give you the holy things of David faithful*—Ed. 1820, 1825.

Acts xiii. 50. Coasts—Ed. 1582.

Territories—Ed. 1791, 1803, 1824.

Coasts—Ed. 1820, 1825.

Acts xxvii. 2. We going up into a ship of Adrumetum, beginning to sail about the places of Asia, loosed from the land—Ed. 1582.

Going on board a ship of Adrumetum, we weighed anchor, being about to sail by the coast of Asia—Ed. 1791, 1803, 1824.

Going on board a ship of Adrumetum, we launched, meaning to sail by the coasts of Asia—Ed. 1820, 1825.

Acts xxvii. 6. Removed us into it—Ed. 1582.

Put us aboard her—Ed. 1791, 1803, 1824.

Removed us into it—restored Ed. 1820, 1825.

Acts xxvii. 21. Gained this hurt and loss—Ed. 1582.

Suffered this harm and loss—Ed. 1791, 1803, 1824.

Gained this harm and loss—Ed. 1820, 1825.

Rom. viii. 22. Travailleth—Ed. 1582.

Is in labour—Ed. 1791, 1803, 1824.

Travailleth in pain—Ed. 1820.

Travelleth in pain—Ed. 1825.

Rom. viii. 33. Who shall accuse against the elect of God?—Ed. 1582.

Who shall lay any thing to the charge of the elect of God?—Ed. 1791, 1803, 1824.

Who shall accuse against the elect of God?—restored Ed. 1820, 1825.

CLASS V.—*Proofs that Dr. Troy's editions (1791, 1820, 1824) vary, and consequently that they were not edited upon a regular and uniform plan.*

Matt. viii. 10. Jesus hearing this, wondered—Ed. 1791.

Jesus hearing this, marvelled—Ed. 1820.

John ii. 10. Well drunk—Ed. 1791, 1820.

Well drunk—Ed. 1824.

John vii. 2. The feast (of, 1791) the Jews called of the tabernacles (tabernacle 1824)—Ed. 1791, 1824.

The Jews feast of tabernacles—Ed. 1820.

John vii. 16. Not mine, but of him that sent me—Ed. 1791.

Not mine, but his that sent me—Ed. 1820.

Acts v. 31. To give penitence—Ed. 1791, 1824.

To give repentance—Ed. 1820.

Acts xiii. 26. Sons of the race of Abraham—Ed. 1791.

Children of the stock of Abraham—Ed. 1820.

Acts xiii. 30. But God raised him up from the dead the third day; who was seen for many days by those—Ed. 1791, 1824.

But God raised him up from the dead the third day—Ed. 1820.

Acts xiii. 31. Who went up together with him—Ed. 1791, 1824.

Who was seen for many days, by them who came up with him—Ed. 1820.

Rom. ii. 25. Thy circumcision is made uncircumcision—Ed. 1791.

Thy circumcision is uncircumcision—Ed. 1824.

In this Class it is unnecessary to multiply proofs—for all the former Classes exhibit differences between 1791 and 1820.

CLASS VI.—*Proofs that Archbishop Murray's edition (1825) differs from each of the preceding.*

Acts v. 31. This Prince and Saviour, God hath exalted with his right hand, to give peni-

tence to Israel, and remission of sins—Ed. 1791.

Him hath God exalted with his right hand,
to be Prince and Saviour, to give repentance to Israel, and remission of sins—Ed. 1825.

Matt. viii. 2. Coming adored him—Ed. 1803.

Came and adored him—Ed. 1825.

Matt. viii. 3. Immediately his leprosy—Ed. 1803.

Forthwith his leprosy—Ed. 1825.

Matt. viii. 4, 7. Jesus said—Ed. 1803.

Jesus saith—Ed. 1825.

Matt. vi. 9. Thus therefore shalt thou pray—Ed. 1820.

Thus therefore shall you pray—Ed. 1825.

John v. 39. That gave testimony of me—Ed. 1820.

That give testimony of me—Ed. 1825.

John vii. 2. The feast the Jews called of the tabernacle—Ed. 1824.

The Jews feast of tabernacles—Ed. 1825.

John vii. 8. My time is not yet fulfilled—Ed. 1824.

My time is not accomplished—Ed. 1825.

Acts xiii. 48. As many as were preordained to eternal life, believed—Ed. 1824.

As many as were ordained to life everlasting, believed—Ed. 1825.

Rom. viii. 11. Because of his spirit dwelling in you—Ed. 1824.

Because of his spirit that dwelleth in you—Ed. 1825.

Rom. vii. 18. For to will good, is present with me—Ed. 1824.

For to will, is present with me—Ed. 1825.

John ii. 4. Woman, what is (*that* 1791, 1824) (it 1820) to me and to thee—Ed. 1791, 1820, 1824.

Woman, what is to me and to thee?—Ed. 1825.

Rhemish Testament.—(True English according to Ward.)—Rom. viii. 18. Not condign to the glory to come.

Authorised, or Protestant Bible.—Not worthy to be compared with the glory, &c.

Archbishop Murray's Bible.—Not worthy to be compared with the glory, &c.

Rhemish Testament.—(True English according to Ward.)—Heb. ii. 9. But him that was a little lessened under the Angels, we see JESUS, because of the passion of death, crowned with glory and honour.

Authorised, or Protestant Bible.—But we see Jesus, who was made a little lower than the Angels, for the suffering of death, crowned with glory and honour.

Archbishop Murray's Bible.—But we see JESUS, who was made a little lower than the Angels, for the suffering of death, crowned with glory and honour.

Rhemish Testament.—(True English according to Ward.)—1 Pet. i. 25. And this is the word that is evangelized among you.

Authorised, or Protestant Bible.—1 Pet. i. 25.—And this is the word which by the Gospel is preached unto you.

Archbishop Murray's Bible.—And this is the word which by the Gospel hath been preached unto you.

The following table will show at one view the number of Notes, in five editions of the Roman Catholic Testament, and in what proportion they have been reduced or increased, as published, by authority, in the years 1748, 1803, 1820, 1825, 1826:—

| | 1748 | 1803 | 1820 | 1825 | 1826 |
|---------------|-----------|-----------|-----------|-----------|-----------|
| | Notes. | Notes. | Notes. | Notes. | Notes. |
| Matt. . . . | 73 | 75 | 39 | 76 | 30 |
| Mark . . . | 9 | 9 | 7 | 10 | 7 |
| Luke . . . | 21 | 25 | 16 | 29 | 13 |
| John . . . | 28 | 29 | 22 | 30 | 20 |
| Acts . . . | 16 | 17 | 12 | 20 | 11 |
| Rom. . . . | 49 | 50 | 48 | 50 | 45 |
| 1 Cor. . . . | 36 | 35 | 32 | 36 | 31 |
| 2 Cor. . . . | 13 | 13 | 6 | 13 | 5 |
| Gal. . . . | 9 | 9 | 5 | 9 | 5 |
| Ephes. . . . | 8 | 8 | 6 | 8 | 3 |
| Phil. . . . | 4 | 4 | 4 | 4 | 2 |
| Coloss. . . . | 5 | 5 | 5 | 5 | 5 |
| 1 Thes. . . . | 1 | 1 | 0 | 2 | 0 |
| 2 Thes. . . . | 6 | 6 | 5 | 6 | 5 |
| 1 Tim. . . . | 7 | 7 | 7 | 7 | 7 |
| 2 Tim. . . . | 4 | 4 | 2 | 4 | 1 |
| Titus . . . | 2 | 2 | 2 | 2 | 3 |
| Philemon . . | 0 | 0 | 0 | 0 | 0 |
| Hebrews . . | 28 | 28 | 22 | 28 | 21 |
| James . . . | 6 | 6 | 5 | 6 | 5 |
| 1 Peter . . . | 4 | 4 | 2 | 4 | 2 |
| 2 Peter . . . | 3 | 3 | 0 | 4 | 0 |
| 1 John . . . | 22 | 22 | 10 | 26 | 7 |
| 2 John . . . | 0 | 0 | 0 | 3 | 0 |
| 3 John . . . | 1 | 3 | 1 | 3 | 1 |
| Jude | 6 | 6 | 0 | 10 | 0 |
| Apoc. . . . | 29 | 31 | 23 | 34 | 24 |
| | <hr/> 390 | <hr/> 402 | <hr/> 281 | <hr/> 429 | <hr/> 253 |

In editions of the Old Testament, published by authority, a similar difference exists respecting the number of the Notes, as will appear from those attached to the few undermentioned Books, in two Roman Catholic Bibles; the one published in 1816, under the sanction of Archbishop Troy, and the other in 1825, under the sanction of Archbishop Murray. The same kind of disagreement may be observed in the remaining Books of these Bibles, as well as in other editions:

| | 1816 | | 1825 |
|---------------|-----------|-----|-----------|
| | Notes. | | Notes. |
| Genesis . | 89 | . . | 85 |
| Exodus . | 56 | . . | 53 |
| Leviticus . | 33 | . . | 28 |
| Numbers . | 42 | . . | 44 |
| Deuteronomy | 37 | . . | 38 |
| Joshua . | 21 | . . | 24 |
| Judges . | 48 | . . | 45 |
| Ruth . | 4 | . . | 3 |
| 1 Kings . | 54 | . . | 48 |
| 2 Kings . | 34 | . . | 32 |
| 3 Kings . | 45 | . . | 38 |
| 4 Kings . | 41 | . . | 40 |
| Isaiah . | 78 | . . | 72 |
| 1 Maccabees . | 27 | . . | 25 |
| 2 Maccabees . | 36 | . . | 35 |
| | <hr/> 645 | | <hr/> 610 |

It is worthy of observation, that in the Rhemish Testament words have been added by the translators, which are not to be found in the original Greek; as "that by good works," (2 Pet. i. 10); also, those words which they were necessarily obliged to supply from the idiom of the language,

they have not put into *Italics*, but into the same character with the text itself, without any mark or note whatever by which they might be distinguished as "their:" Matt. iv. 20—"are," v. 3, 4, 5, &c.—"garments," xi. 8; and, in some instances, they have even omitted words, though found in the original Greek; as "weeping," Matt. ii. 18—"Elders or ancients," xxvi. 59—"Church," Acts, ii. 47—"But if of works then is it no more grace, otherwise work is no more work," Rom. xi. 6. But What says the Sacred Volume upon this subject? "What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it," Deut. xii. 32. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book," Rev. xxii. 18, 19. Even Dr. Walmsley, who wrote his Church History under the assumed name of Pastorini, and was a strenuous supporter of the Church of Rome, admits that the Rheimish translation differs from the Greek in many passages; and in pages 20 and 120 of that work, candidly acknowledges that "riches," (Rev. v. 12,) and "with the beast," (Rev. xvii. 12,) are the true reading, according to the Greek, (and such is the translation in the authorised version,) and not "divinity," and "after the beast," which is the reading in the Rheimish Testament. Examples need not be multiplied.

The following collation, kindly given by a learned and esteemed friend, of some of the principal words in which the few undermentioned versions of the New Testament differ, will enable the reader to judge of the superior faithfulness of the authorised version of the Church of England, as well as of the shameless manner in which the Rheimish translators, and their successors (the editors of each subsequent edition) have been sometimes guilty of "handling the Word of God deceitfully," 2 Cor. iv. 2:—

F 3

METANOEO & METANOIA.

| Text. | Greek. | Vulgate. | Rhemish Test. 1816. | Ditto, 1810. | Authoriz. Vers. |
|---------------|------------|------------------------|---------------------|--------------------|-----------------|
| Matt. iii. 2, | μετανοείτε | pœnitentiam agete | do penance | id. | repent |
| — iv. 17, | id. | — | — | — | — |
| — xi. 20, | μετενόησαν | egissent pœnitentiam | had done penance | id. | repented |
| — — 21, | id. | — | — | — | — |
| — xii. 41, | id. | pœnitentiam egerunt | did penance | id. | repented |
| Mark i. 15, | μετανοείτε | pœnitementi | <i>repent</i> | id. | id. |
| — vi. 12, | — νοήσωσι | pœnitentiam agerent | do penance | id. | repent |
| Luke xi. 32, | μετενόησαν | pœnitentiam egerunt | did penance | id. | repented |
| — xiii. 3, | μετανοήτε | pœnitentiam habueritis | shall do penance | <i>be penitent</i> | repent |
| — — 5, | id. | — | do penance | id. | repent |

| Text. | Greek. | Vulgate. | Rhemish Test. 1816. | Ditto, 1810. | Authoriz. Ver. |
|-----------|---------------------|---------------------|---------------------|--------------------------------|----------------|
| Luke xv. | 7, μετανοήσιντι | pœnitentiam agente | doeth penance | id. | repenteth |
| — | 10, id. | — | doing penance | id. | repenteth |
| — | xvi. 30, — νοήσασιν | pœnitentiam agent | do penance | id. | repent |
| — | xvii. 3, — νοήση | pœnitentiam egerit | do penance | <i>be penitent</i> | repent |
| — | — 4, — νοῶ | pœnitet me | <i>I repent</i> | id. | id. |
| Acts ii. | 38, — νοήσατε | pœnitentiam agete | do penance | id. | repent |
| — | iii. 19, — id. | pœnitementi | <i>repent</i> | id. | id. |
| — | viii. 22, — νόησον | pœnitentiam age | do penance | id. | repent |
| — | xvii. 30, — νοῆεν | pœnitentiam agant | do penance | id. | repent |
| — | xxvi. 20, — id. | pœnitentiam egerent | do penance | id. | repent |
| Apoc. ii. | 5, — νόησον | age pœnitentiam | do penance | id. | repent |
| — | — — νοήσης | pœnitentiam egeris | do penance | { shall have done penance } | { repent |
| — | — 16, — νόησον | pœnitentiam age | do penance | | |
| — | — 21, — νοήση | pœnitentiam ageret | do penance | id. | repent |
| — | — — νοῆσαι | pœnitere | <i>repent</i> | id. | repent |
| — | — 22, — νοήσωσιν | pœnitentiam egerint | do penance | id. | repent |
| — | iii. 3, μετανοήσων | pœnitentiam age | do penance | id. | repent |
| — | — 19, id. | — | — | — | — |

| Apoc. ix. 20, $\mu\epsilon\tau\epsilon\nu\acute{o}\nu\sigma\sigma\upsilon$ | pœnitentiam egerunt | did do penance | { have done penance | { repented |
|---|---------------------|-------------------|------------------------|------------|
| — — 21, | | | id. | { repented |
| — xvi. 11, | pœnitentiam egerunt | did penance | id. | repented |
| Matt. iii. 8, $\mu\epsilon\tau\epsilon\alpha\nu\acute{o}\iota\alpha\varsigma$ | pœnitentiæ | penance | id. | repentance |
| — — 11, | pœnitentiam | penance | id. | repentance |
| — ix. 13, | (omitted) | (omitted) | id. | repentance |
| Mark i. 4, | pœnitentiæ | penance | id. | repentance |
| — ii. 17, | (omitted) | (omitted) | id. | repentance |
| Luke iii. 3, | pœnitentiæ | penance | id. | repentance |
| — — 8, | — | — | — | — |
| — v. 32, | pœnitentiam | penance | id. | repentance |
| — xv. 7, | pœnitentiâ | penance | id. | repentance |
| — xxiv. 47, | pœnitentiam | penance | id. | repentance |
| Acts v. 31, | — | <i>repentance</i> | id. | id. |
| — xi. 18, | — | — | — | — |
| — xiii. 24, | pœnitentiæ | penance | id. | repentance |
| — xix. 4, | — | — | — | — |
| — xx. 21, | pœnitentiam | penance | id. | repentance |

| Text. | Greek. | Vulgate. | Rhemish Test. 1816. | Ditto, 1810 | Authoriz. Vers. |
|----------------|-----------|-------------|---------------------|-------------|-----------------|
| Acts xxvi. 20, | μετανοίας | pœnitentiæ | penance | id. | repentance |
| Rom. ii. 4, | αυ | pœnitentiam | penance | id. | repentance |
| 2Cor.vii. 9, | id. | — | — | — | — |
| — 10, | id. | — | — | — | — |
| 2Tim.ii. 25, | id. | — | <i>repentance</i> | id. | id. |
| Heb. vi. 1, | αυ | pœnitentiæ | penance | id. | repentance |
| — 6, | αυ | pœnitentiam | penance | id. | repentance |
| — xii. 17, | αυ | pœnitentiæ | <i>repentance</i> | id. | id. |
| 2Pet.iii. 9, | αυ | pœnitentiam | penance | id. | repentance |

In Dr. Fulke's edition of the Rhemish translation of the New Testament, there are many differences from the other versions, thus: Mark i. 15, 'Be penitent;' Luke xiii. 3 and 5, 'Have penance;' xvii. 4, 'It repenteth me;' Apoc. ix. 20, 21, 'Have done penance.' The same variation occurs in numberless instances in every part of it.

ΠΡΕΖΒΥΤΕΡΟΣ.

| | | | | | |
|-------------|-------------|----------|----------|-----|--------|
| Mat. xv. 2, | πρεσβυτέρων | seniorum | ancients | id. | elders |
| — xvi. 21, | id. | — | — | — | — |
| — xxi. 23, | — | seniores | ancients | id. | elders |
| — xxvi. 3, | — | — | — | — | — |

| | | | | | | |
|------------|---------------|---------------|-------------------------|-----------------------|-----|--------|
| Matt. | — 47, | πρῆς βυτ' ἑωυ | senioribus (omitted) | ancients (omitted) | id. | elders |
| — | — 59, | ῥοι | seniores | ancients | id. | elders |
| — | — xxvii. 1, | id. | senioribus | ancients | id. | elders |
| — | — 3, | ῥοις | senioribus | ancients | id. | elders |
| — | — 12, | ῥωυ | senioribus | ancients | id. | elders |
| — | — 20, | ῥοι | seniores | ancients | id. | elders |
| — | — 41, | ῥωυ | senioribus | ancients | id. | elders |
| — | — xxviii. 12, | id. | — | — | — | — |
| Mark vii. | 3, | id. | seniorum | ancients | id. | elders |
| — | — viii. 31, | id. | senioribus | ancients | id. | elders |
| — | — xiv. 43, | id. | — | — | — | — |
| — | — xi. 27, | ῥοι | seniores | ancients | id. | elders |
| — | — xiv. 53, | id. | — | — | — | — |
| — | — xv. 1, | ῥωυ | senioribus | ancients | id. | elders |
| Luke vii. | 3, | ῥξς | seniores | ancients | id. | elders |
| — | — ix. 22, | ῥωυ | senioribus | ancients | id. | elders |
| — | — xv. 25, | ῥοις | senior | elder | id. | elder |
| — | — xx. 1, | ῥοις | senioribus | ancients | id. | elders |
| — | — xxii. 52, | ῥξς | seniores | ancients | id. | elders |
| John viii. | 9, | ῥωυ | senioribus | eldest | id. | eldest |

| Text. | Greek. | Vulgate. | Rhemish Test. 1816. | Ditto, 1810. | Authoriz. Vers. |
|--------------|-------------|--------------|---------------------|--------------|-----------------|
| Acts ii. 17, | πρεσβύτεροι | seniores | old men | id. | id. |
| — iv. 5, | εἰς | — | ancients | id. | elders |
| — — 8, | εἰς | — | — | — | elders |
| — — 23, | id. | — | — | — | elders |
| — vi. 12, | εἰς | — | — | — | elders |
| — xi. 30, | id. | — | — | — | elders |
| — xiv. 23, | id. | — | — | — | elders |
| — xv. 2, | εἰς | presbyteros | priests | — | elders |
| — — 4, | εἰς | presbyteros | priests | id. | elders |
| — — 6, | εἰς | senioribus | ancients | id. | elders |
| — — 22, | εἰς | seniores | ancients | id. | elders |
| — — 23, | εἰς | senioribus | ancients | id. | elders |
| — xvi. 4, | εἰς | seniores | ancients | id. | elders |
| — xx. 17, | εἰς | seniorum | ancients | id. | elders |
| — — 18, | εἰς | maiores natu | ancients | id. | elders |
| — — 14, | εἰς | seniores | ancients | id. | elders |
| — xxiii. 14, | εἰς | senioribus | ancients | id. | elders |
| — xxiv. 1, | εἰς | senioribus | ancients | id. | elders |
| — xxv. 15, | εἰς | seniores | ancients | id. | elders |
| 1 Tim. v. 1, | εἰς | seniorem | an ancient man | id. | an elder |

| | | | | | |
|---------|------|-----------------|-------------|-----------------|---------------|
| 1 Tim. | 17, | πρεσβυτέρους | presbyteri | priests | elders |
| — | 19, | ἐκ | presbyterum | priests | elders |
| Titus | i. | ἐκς | presbyteros | priests | elders |
| Hebr. | xi. | οἱ | senes | ancients | elders |
| Jas. | v. | ἐκς | presbyteros | priests | elders |
| 1 Pet. | v. | ἐκς | seniores | ancients | elders |
| — | — | συμεπρεσβυτέρος | consenior | also an ancient | also an elder |
| — | 5, | πρεσβυτέρους | senioribus | ancients | elders |
| 2 John | 1, | ὁς | senior | ancient | elder |
| 3 John, | 1, | id. | — | — | elder |
| Apoc. | iv. | ἐκς | seniores | ancients | elders |
| — | 10, | οἱ | seniores | ancients | elders |
| — | v. | ἐων | senioribus | ancients | elders |
| — | 6, | id. | seniorum | ancients | elders |
| — | 8, | οἱ | seniores | ancients | elders |
| — | 11, | ἐων | seniorum | ancients | elders |
| — | 14, | οἱ | seniores | ancients | elders |
| — | vii. | ἐων | seniorum | ancients | elders |
| — | 13, | id. | senioribus | ancients | elders |
| — | xi. | οἱ | seniores | ancients | elders |

| Text. | Græc.] | Vulgate. | Rhem. Test. 1816. | Ditto, 1810. | Authoriz. Vers. |
|----------------|-------------|--------------|-------------------|--------------|---------------------------|
| Apoc. xiv. 3, | πρεσβυτέρων | seniores | ancients | id. | elders |
| — xix. 4, | — εἰς | seniores | ancients | id. | elders |
| Luk. xxii. 66, | πρεσβυτέρων | seniores | ancients | id. | elders |
| Acts xxii. 5, | — id. | majores natu | ancients | id. | { estate of the elders |
| 1 Tim. iv. 14, | — εἰς | presbyterii | priesthood | id. | presbytery |

There are also various readings in Fulke's edition of the Rhemish New Testament John viii. 9, 'seniors.' Acts ii. 17, 'ancients.' Marginal note on Acts xx. 17, 'πρεσβυτέρους, i. e. Priests.' 1 Tim. v. 1, 'senior.' Heb. xi. 2, 'old men.' 1 Peter v. 1, 'seniors, fellow senior.' 2 John, 1, 'senior.' iii. John i. 'senior.' Apoc. iv. 4, 'seniors.'

ΔΙΚΑΙΩΜΑ.

| | | | | | |
|-------------|----------|-----------------|---------------|------------|-----------------------|
| Rom. i. 32, | δικαίωμα | justitiam | justice | id. | judgment |
| — ii. 26, | — ματα | justitias | justices | ordinances | { righteous- ness. |
| — v. 16, | — μα | justificationem | justification | id. | id. |
| — — 18, | — ματος | justitiam | justice | id. | { righteous- ness |

| | | | | | | |
|---------------|----------|-----------------|-------------------|----------------|---------------------|-----------------|
| Rom. viii. 4, | δικαίωμα | justificatio | justification | id. | id. | { righteousness |
| Heb. ix. 1, | — ματα | justificationes | justifications | justifications | ordinances | |
| — — —, | λατρείας | culturæ | of divine service | of worship | { of divine service | |
| — — 10, | — μασι | justitiis | justices | justifications | ordinances | |
| Apc. xv. 4, | — ματα | judicia | judgments | id. | id. | |
| — xix. 8, | — id. | justificationes | justifications | id. | { righteousness | |

α

ΜΥΣΤΗΡΙΟΝ.

| | | | | | | |
|----------------|----------|-------------|--------------|-----|-----------|--|
| Mat. xiii. 11, | μυστήρια | mysteria | mysteries | id. | id. | |
| Mark iv. 11, | — ριον | mysterium | mystery | id. | id. | |
| Luk. viii. 10, | — ρια | mysterium | mystery | id. | mysteries | |
| Rom. xi. 25, | — ριον | mysterium | mystery | id. | id. | |
| 1 Cor. ii. 7, | — ριον | mysterio | in a mystery | id. | id. | |
| — iv. 1, | — ριον | mysteriorum | mysteries | id. | id. | |
| — xiii. 2, | — ρια | mysteria | mysteries | id. | id. | |
| — xv. 51, | — ριον | mysterium | mystery | id. | id. | |

| Text. | Greek. | Vulgate. | Rhem. Test. 1816. | Ditto, 1810. | Authoriz. Vers. |
|---------------|--------|-------------|-------------------|--------------|-----------------|
| Eph. i. 9, | — id. | sacramentum | mystery | id. | id. |
| — iii. 3, | — id. | — | — | — | — |
| — — 9, | — εἷς | sacramenti | mystery | id. | id. |
| — v. 32, | — εἷος | sacramentum | sacrament | id. | mystery |
| — vi. 19, | — id. | mysterium | mystery | id. | id. |
| Col. i. 26, | — id. | — | — | — | — |
| — — 27, | — εἷς | sacramenti | mystery | id. | id. |
| — ii. 2, | — id. | mysterii | mystery | id. | id. |
| — iv. 3, | — εἷος | mysterium | mystery | id. | id. |
| 2Thes. ii. 7, | — id. | — | — | — | — |
| 1Tim. iii. 9, | — id. | — | — | — | — |
| — — 16, | — id. | sacramentum | mystery | id. | id. |
| Apoc. i. 20, | — id. | — | — | — | — |
| — x. 7, | — id. | mysterium | mystery | id. | id. |
| — xvii. 5, | — id. | — | — | — | — |
| — — 7, | — id. | sacramentum | mystery | id. | id. |

There are also various readings in Fulke's edition of the Rheinish Testament, 1 Cor. xiii. 2, 'secrets;' Eph. i. 9, 'sacrament;' Col. i. 27, 'sacrament.'

| | | | | | |
|-----------------|--------|---------------|-------|-----|-----|
| Acts vii. 41, | ἰδῶλῶν | simulachro | idol | id. | id. |
| — xv. 20, | — λῶν | simulachrorum | idols | id. | id. |
| 1 Cor. viii. 4, | — λῶν | idolum | idol | id. | id. |
| — — 7, | — λῶν | idoli | idol | id. | id. |
| — xii. 2, | — λῶν | simulachra | idols | id. | id. |
| 1 Thes. i. 9, | — λῶν | simulachris | idols | id. | id. |
| 1 John v. 21, | — λῶν | — | — | — | — |
| Apoc. ix. 20, | — λῶν | simulachra | idols | id. | id. |

ΑΖΥΜΑ.

| | | | | | |
|----------------|--------|----------|---|---|-------------------------------------|
| Mat. xxvi. 17, | ἄζυμων | azymorum | azymes | { id.—explained in note, * feast of unleavened bread' } | { (feast of unleavened bread |
| Mark xiv. 1, | — μῶν | azyma | { azymes. explained as Matt. xxvi. 17 } | id. | { (feast) of unleavened bread |
| — — 12, | — μῶν | azymorum | { of the unlea- vened bread } | id. | { of unlea- vened bread |
| Luke xxii. 1, | — id. | — | — | — | — |

| Text. | Greek. | Vulgate. | Rhem. Test. 1816. | Ditto, 1810. | Authoriz. Vers. |
|-----------------|--------|----------|-------------------|--------------|-----------------------|
| Acts xii. 3, — | id. | azymorum | azyms | id. | { unleavened bread |
| *1 Cor. v. 7, — | μοι | azymi | unleavened | id. | id. |



TI EMOI KAI ΣΟΙ.
1820

| | | | | | |
|-----------------|-----------------|--------------------|---|--------------------------------------|---------------------------------------|
| Matt. viii. 29, | τί ἐμὸν καὶ σοί | quid nobis et tibi | { what is between } { us and thee } | what have we to do with thee | id. |
| Mark i. 24, | id. | — | { what have we to } { do with thee } | id. | id. |
| — v. 7, | τί ἐμοί καὶ σοί | quid mihi et tibi | { what have I to } { do with thee } | id. | id. |
| Luke iv. 34, | τί ἐμὸν καὶ σοί | quid nobis et tibi | { what have we to } { do with thee } | id. | id. |
| Luk. viii. 28, | τί ἐμοὶ καὶ σοί | quid mihi et tibi | { what have I to } { do with thee } | id. | id. |
| John ii. 4, | id. | — | { what is it to me } { and to thee } | what is that to me and to thee | { what have I to do with thee } |

| | | | | |
|---------------|--|------------------|-----------|-------------------------------|
| Matt. vi. 11, | ἐπίστατον | supersubstantial | daily | daily |
| Luke xi. 3, | id. | quotidianum | daily | id. |
| — 4, | ἀλλὰ ἕτοιμα ἡμᾶς ἀπὸ τῆς πονηρᾶς | (omitted) | (omitted) | { but deliver us from evil |
| John viii. | 9, ἕως τῶν ἐσχατῶν | (omitted) | (omitted) | { unto the last |
| 1 Cor. v. | 7, ὑπὲρ ἡμῶν | (omitted) | (omitted) | for us. |

* 1 Cor. v. 7. Fulke's edition reads—"Purge the old leaven, that you may be a new paste, as you are Azymes; for our Pasch, Christ, is immolated." The 4to and 12mo Rhemish Testaments read—"Purge out the old leaven, that you may be a new paste, as you are unleavened; for Christ, our Pasch, is sacrificed."

Matt. xxviii. 1. Fulke's edition reads—"And in the evening of the Sabbath which dawneth on the first of the Sabbath."

Quarto edition, 1820—"And in the evening of the Sabbath which dawneth on the first day of the Sabbath."
Duodecimo edition, 1810—"And in the end of the Sabbath, when it began to dawn towards the first day of the week"—
thus copying the translation of the Church of England.

From the foregoing collation of some of the principal texts, which are the cause of controversy between Protestants and Roman Catholics, it appears--

1. That the words METANOEO & METANOIA occur at least fifty-five times in the New Testament, in seven of which they are translated as in the authorised version; whilst in two passages the translation is omitted altogether, not being found in the Vulgate; and that in forty-six places they are rendered by *do penance* and *penance*.

2. That the 12mo. edition of 1810 differs from the 4to. edition of 1816, in the translation of this one word, in at least five instances.

3. That when we refer to the texts in which the Rhemish agrees with the authorised version, we discover two particulars which ought seriously to impress the minds of Roman Catholics, viz. that as in all such texts, the translation by *penance* would have made nonsense of the passage they were consequently obliged to be rendered by *repent* and *repentance*; and that if it were possible, these, as well as the others, would have been mistranslated, for the purpose of obtaining a still further apparent Scriptural authority in favor of the doctrine of penance, as taught in the Church of Rome.

It is worthy of observation, that in every instance, without a single exception, the interlined Latin and Greek edition of Benjamin Arias Montanus, a learned Spaniard of the Church of Rome, agrees with the Protestant authorised version in the sense of the passages.

The following are the seven passages in which the Rhemish agrees with the authorised version of the Church of England:--

Mark i. 15. *Repent*, and believe the Gospel.

- Luke xvii. 4. And if he sin against thee seven times in a day, and seven times in a day, turn again to thee, saying, I *repent*; forgive him.
- Acts iii. 19. *Repent*, therefore, and be converted, that your sins may be blotted out.
- v. 31. Him hath God exalted with his right hand to give *repentance* to Israel, and remission of sins.
- 2 Tim. ii. 25. If peradventure God may give them *repentance* to know the truth.
- Heb. xii. 17. For he found no place for *repentance*, although with tears he had sought it.
- Apoc. ii. 21. And I gave her time to *do penance*, and she will not *repent* of her fornication.

In the edition of 1810, published by Coyne, in Dublin, the following translations occur:

- Luke xiii. 3. Unless you be *penitent*, you shall all likewise perish.
- xvii. 3. If thy brother sin against thee, reprove him; if he be *penitent*, forgive him.

Surely it is self-evident, from what has been said, that the translation of this Greek word must be frequently incorrect in the Roman Catholic Testament, as it cannot possibly bear the three significations given to it; *do penance*, *repent*, and be *penitent*; for to repent and to do penance are very different acts; the one referring to the mind, and the other to the body.

It should also be remarked, that the works of the early Christian writers prove that the sense in which they understood this word was not penance, but penitence, or repentance.

Similar observations may be made respecting the word ΠΡΕΣΒΥΤΕΡΟΣ, which occurs at least sixty-nine times in the New Testament, in six of which places it is rendered, by the word Priest, to answer the particular purposes of the Church of Rome; although this Greek word differs materially from ἱερεὺς, which signifies a sacrificing Priest, such as were employed under the Mosaic dispensation, or were appointed to offer sacrifices to the deities of the heathens; but we boldly affirm, that a sacrificing Priest has no existence under the Christian dispensation, the Lord Jesus Christ alone being the High Priest of our profession, who by *one* offering hath perfected for ever them that are sanctified, (Heb. x. 14.)

Acts xiv. 22. And when they had ordained to them *Priests* in every Church.

— xv. 2. They determined that Paul and Barnabas, and certain others of the other side should go up to the Apostles and *Priests* to Jerusalem about this question.

1 Tim. v. 17. Let the *Priests* that rule well, be esteemed worthy of double honour.

— 19. Against a *Priest* receive not an accusation, but under two or three witnesses.

Titus i. 5. For this cause I left thee in Crete, that thou shouldest set in order the things that are wanting, and shouldest ordain *Priests* in every city, as I also appointed thee.

James v. 14. Is any man sick among you, let him bring in the *Priests* of the Church.

Thus we find that this word is translated in different ways in the Roman Catholic Testament, and that in one passage it is not translated at all, though found in the original Greek.

Although the word ΜΥΣΤΕΡΙΟΝ is found in at least twenty-four texts, we find that in one passage only it is translated *Sacrament*, in which place it was considered indispensable, to support the doctrine of marriage being a Sacrament; and the same may be observed respecting the expression ΤΙ ΕΜΟΙ ΚΑΙ ΣΟΙ, which occurs six times in the New, and about four times in the Old Testament, and which, in every instance, is rendered agreeably to the authorised version, "what have I to do with thee," with the solitary exception of John ii. 4, where it would affect the unscriptural honour given to the Virgin Mary.

No. III.

When divers abuses in religion began first to be reformed in Germany, through the instrumentality of Luther and others, who had been raised up by Divine Providence for this very purpose, Pope Leo X. not only did what he could to counteract their exertions, but also issued a Bull of Excommunication, wherein all men were commanded to drive the reformers and their adherents, (among whom was Frederick, Duke of Saxony,) out of their lands and countries. It being the desire of the Princes of Germany and many others, that a general Council should be held in some convenient situation, the very thought of such a circumstance out of the Lateran palace was dreadful to Pope Leo, who, living in magnificence and ease at Rome, feared consequences similar to those which befel his predecessors at the Councils of Constance and Basil; but while he was deliberating how to decline it altogether, or to put it off for a time, he died, and was succeeded by Adrian VI., who in former times had been the emperor's schoolmaster.

This Pope, having considered what was best to be done in so important a matter, and how he could satisfy the princes and people of Germany, sent his legate to the Diet of Norinberg with letters and promises to the princes there assembled, "that if they would proceed against Luther, (in case they could not otherwise reduce him) as their predecessors had done against John Huss and Jerome of Prague, in the Council of Constance, his own intention and full resolution was, to set his chiefest cares

upon reforming the abuses of the Church, and the abominations of the See and Court of Rome, from whence, peradventure, all the present mischiefs had proceeded; and that this he would the rather do, because he saw that all the world did earnestly desire it." He received for answer, that there were no better means to reduce all things to tranquillity, than a free Christian Council, to be appointed by the emperor's consent, in some convenient part of Germany, where every one might have liberty to go and give that advice which should most tend to the honour of God, and the advancement of true religion. But Adrian had no leisure to begin his pretended reformation, or to determine any thing respecting the Council; for he soon afterwards died, when Clement VII. was raised to the papal chair, who was also averse to the calling of a Council, or proposed such conditions as he knew would not be taken; and thus did he endeavour to pass away the time, until he, like his predecessors, was attacked by a severe illness, which ended in his death.

To him succeeded Paul III., a prelate remarkable for his dissimulation—pretending that he feared not a Council, as Clement had done, and feeling assured that he could at all times, by his influence, manage matters to his satisfaction, he seemed by all means to desire such an assembly; and on the emperor going to Rome, to have a conference upon the subject, he went so far as to send forth a bull, directing that a synod should assemble at Mantua, in Italy. The King of England and the Princes of Germany sent in their remonstrances against this place, and the Duke of Mantua refused to admit the Council into his city, except upon terms too costly for the Court of Rome. Another bull was therefore issued, to have the Council held at Vicenza, a city under the dominion of the Venetians; but this was also

afterwards changed for the city of Trent, on the confines of Italy, and thither, by a third bull issued for the purpose, were all Bishops, Abbots, and other privileged persons, who had taken an oath to be obedient to the Pope and See of Rome, ordered to repair, there to attend and meet the Pope's legates for the celebration of a general Council.

The Pope's determination having been thus made known, the princes and all the reformed churches in Germany, together with the kingdoms of Denmark and England, and other places, immediately sent in their solemn protestations, alleging, among other things, that the calling of this Council, by his own authority alone, was contrary to the rights of kings, and the ancient customs of the church; that he summoned no persons, nor intended to admit any to debate or give their votes there, who had not first sworn obedience to himself; that he took upon himself, in a most unjust manner, thus to be the judge in his own case, and that the whole was only a device to delude the Christian world with the name of a *general* Council. This celebrated Council soon afterwards commenced its sittings, and did not scruple to put forth its decrees, although there were present, it appears, besides the three legates and the Cardinal Bishop of Trent, not above fifty persons.

At this Council, there were private assemblies, held in one of the legate's houses, for the purpose of debating and of framing the decrees before they should be brought into the public session; and amongst other subjects introduced on these occasions, the Canon of Scripture was proposed, and freely discussed in four congregations. A great diversity of opinion reigned; some urging the distinction of St. Jerome between the Canonical and Apocryphal Books; and others declaring that both

should be received, and proclaimed to be of equal and of Divine authority. But in the end, the voices of the latter prevailed; and in the fourth session a decree was passed to that very purpose, and a curse pronounced upon all those persons in the world who should not receive this new Canon of Scripture.

The following is a part of the decree drawn up and voted upon this occasion:—

“ That the Council doth receive, with equal veneration, all the books of the Old and New Testament, together with the unwritten traditions belonging both to faith and manners, as proceeding from the mouth of Christ, or dictated by the Holy Ghost; that among these books, Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, and the Maccabees, together with the parts of Daniel and Esther, ought to be numbered; and that if any person doth not receive them all, as sacred and canonical, let him be accursed.”

No. IV.

THE IRISH SCRIPTURES.

Not only was the Word of God translated into the English and Welsh, but also into the Irish language; a brief account of which is here subjoined:—

Richard Fitzralph, an excellent and enlightened man, and who was made Archbishop of Armagh, in 1347, is the first person on record, known to have had in his possession any part of the Holy Scriptures, in the Irish tongue. It is said that, having been cited, on a certain occasion, to appear before the Pope and Cardinals, on his leaving Armagh, he concealed a version of the New Testament, probably made by himself, in one of the walls of his cathedral, with the following remark at the end of the manuscript:—"When this book is found, truth will be revealed to the world, or Christ will shortly appear"—and we learn that it was found about A.D. 1530, 170 years after his death, on repairing the church at Armagh, not many years after the reformation commenced in Germany, and before it was introduced into Ireland.

In 1571 a fount of Irish types was provided, and sent to Nicholas Walsh, chancellor, and John Kearney, treasurer, of St. Patrick's, Dublin, "in hopes that God in mercy would raise up some to translate the New Testament into the mother tongue of the Irish people." This most interesting and important work, it is said, was commenced by them, and was continued by Nehemiah Donnellan, Archbishop

of Tuam; but it remained for William O'Donnel or Daniel, his immediate successor in that see, to complete the translation, and it was, accordingly, published in 1602, he having devoted himself altogether to the work, and being a man of distinguished learning. This translation was made from the original Greek—a great interest was excited on its account, and several editions have been published since its first appearance, and distributed throughout Ireland, thus blessing and refreshing many an immortal soul with the glorious light of divine truth.

But of all those persons who engaged in this cause, none entered into it with more ardour than the good Bishop Bedell, an excellent Irish scholar, who, while he presided over the dioceses of Kilmore and Ardagh, superintended a translation of the Old Testament, which he completed in 1640, but did not live to see published. So great was the respect and esteem shown for this excellent man by the Irish people, that he was styled by them the best of English Bishops, and great were the marks of honor which he received from all persons. He died in 1641, during the great rebellion, and the rebels not only suffered him to be interred in his own burial place, but gave permission to his friends to have the funeral service performed over his remains, and according to the rites of the Church of Ireland.

The rebel chiefs attended on the occasion, and having collected their forces, accompanied the body to the church-yard in great solemnity, when they discharged a volley over the grave, crying out, in Latin, "may the last of the English rest in peace," whilst one of the Priests (Edmund Farilly) who was present, exclaimed—"Let my soul be with Bedell."

The manuscript of Bedell's version having been entrusted to the care of Dr. Henry Jones, Bishop of Meath, was, in some time afterwards, published, through the exertions of the Honorable Robert Boyle ; and thus were the Irish people enabled to read, in their own tongue, the wonderful works of God—Acts ii. 2. Since the first publication of Bedell's Bible, several editions of the Holy Scriptures have been published, at different times, in the Irish language.

A FEW TESTIMONIES

*From early Christian Writers, in favour of the
reading of the Holy Scriptures by all
manner of persons.*

ST. CLEMENS, called ROMANUS. *First Century.*

“Look diligently into the Scriptures, the true oracles of the Holy Spirit.”—*Ad. Corinth. i. 45.*

ST. IGNATIUS.

“Fathers, educate your sons in the nurture and admonition of the Lord, and teach them the Sacred Writings.”—*Ad. Phil. ep. 9.*

ORIGEN.

“In the two Testaments, every word that appertaineth unto God may be found out and discussed; and all knowledge of things out of them may be understood. But, if any thing do remain which the Holy Scripture doth not determine, no other kind of Scripture ought to be received, to give authority to any knowledge.”—*In Levit. Hom. 5.*

ST. ANTHONY.

Fourth Century.

“The Scriptures are sufficient for doctrine.”—*From his Life, by St. Athanasius.*

Answer by EUSEB PAMPHYLI, in the name of three hundred and eighteen Fathers, at the first COUNCIL of NICE, A.D. 325.

“Believe the things that are written; the things that are not written, neither think upon, nor inquire after.”—*Act. Conc. Nic. Par.* 1644, *tom.* ii. p. 402.

EUSEBIUS PAMPHYLI.

“Many at that time,” the first century, “going abroad, away from their native country, undertook the work of Evangelists, to preach Christ to those who had not yet heard the word of faith; and were ambitiously desirous to deliver the books of the Holy Gospels.”—*Eccl. Hist. lib.* iii. c. 33.

ST. ATHANASIUS.

“The Holy Scriptures, given by inspiration of God, are of themselves sufficient to the discovery of truth.”—*Or. Cont. Gentes. Tom.* i. p. 1.

ST. BASIL.

To the Question—“Whether it were expedient that novices should presently learn those things that are in the Scripture?”

“It is fit and necessary that *every one* should learn out of the Holy Scriptures that which is for his use; both for his full settlement in godliness, and that he may not be accustomed unto human traditions—*In Reg. Brevoir.* c. 95.

Let us obey the Lord, who says, (John v. 39.) “Search the Scriptures.”—*De Baptismo.*

ST. AMBROSE.

“The Lord bears witness, that the reading of the Sacred Scriptures is life, saying, The words which

I speak unto you, they are spirit, and they are life.”
—*Serm. 35.*

ST. GREGORY—*Epis. Nyssen.*

“Let us search, as we are able, the Scripture before us; for he who gave the precept of searching them, will also perfectly give us strength to obey it.”—*In Eccles. hom. 1.*

ST. JEROME.

“Plato wrote, yet not for all, but for a few, for scarcely can three individuals understand him; but they, that is, the chief men of the church and of Christ, wrote not for a few, but for the whole people.”—*In. Ps. 86.*

“At seven years old let her learn the Psalter by memory; and, at her age of puberty, let her make the books of Solomon, the Gospel, the Apostles, and the Prophets, the treasure of her heart.”—*Ad Gaudentium, on the education of his young daughter, Pacatula.*

ST. CHRYSOSTEM.

“I do always exhort, and will never cease to exhort you, that you will not here only attend to those things which are spoken; but, when you are at home, you continually busy yourselves in reading the Holy Scriptures: which practice also I have not ceased to urge upon them which come privately to me.....For, to these ends hath the Spirit of God so dispensed and provided this word, that publicans, fishers, tent-makers, shepherds, and goatherds, plain unlettered men, should have composed these books; lest any of the simpler sort should pretend this excuse; ‘what gain have we then, if we understand not those things which are contained in those

Books ;' that all things which are said, should be easy to discern ; and that the workman, the servant, the poor widow, and the most unlearned of all other, by hearing of the Word read, might get some gain and profit."—*Concio de Laz.* 3.

"Hear, I beseech you, all ye secular men ; provide you Bibles, which are the medicines of the soul : at least, get the New Testament." And in cap. 4.—"This is the cause of all evils that the Scriptures are not known."—*In Coloss.* 3 et 4.

"The Apostles and Prophets, as the common teachers of the world, made all that they declared manifest and clear, that every one may learn for himself those things which are said, by reading alone."—*Concio de Lazaro*, 3 et 4.

"The Holy Scriptures require not the aid of man's wisdom to make it understood, but the revelation of the Spirit."—*In. Gen. c.* 4. *Hom.* 21.

"Who is there to whom all is not manifest which is written in the Gospel ? Who that shall hear, *Blessed are the meek, Blessed are the merciful, Blessed are the pure in heart*, and the rest, would require a teacher, to learn any of these things which are here spoken ? As also the signs, miracles, histories, are they not known and manifest to every man ? This pretence and excuse is but the cloak of our slothfulness.—Thou understandest not those things which are written—how shouldst thou understand them, which wilt not so much as slightly look into them ? Take the book into thy hand ; read all the history ; and, what thou knowest remember ; and what is obscure go often over." *Concio de Lazaro*, 3.

"The Scriptures are the door ; they lead us to God, and open to us the knowledge of him ; they make the sheep, they keep them, neither do they

permit the wolves to break in. For, as a most strong door they keep off heretics, and keep the fold in safety; and do not permit us ever to stray from thence, unless we *will* do so.—Hence we may know who are true pastors and who are not; for whosoever does not use the Holy Scriptures, but gets in elsewhere, is a thief.”—*Hom. 58, in Job.*

ST. AUGUSTINE.

“Whatsoever is in the Scriptures, believe me, is high and divine; *there* is verily truth, and a doctrine most fit and refreshing for the renewing of men’s minds; and truly so tempered, that *every one* may draw from thence that which is sufficient for him, if he come with a devout and pious mind, as true religion requireth.”—*De utilit. credendi.*

“In those things that are *plainly set down* in the Scriptures, *all* such matters are found that concern Faith, Hope and Charity.”—*De Doctr. Christ.*

“The manner of expression in which the Holy Scripture is framed, although it is to be penetrated but by few, is accessible to all. Those plain things which it contains, it speaks to the heart of the unlearned and learned, like a familiar friend without disguise. That mind which is inimical to this doctrine, is either erroneously ignorant that it is most wholesome, or loaths the medicine from disease.”—*Epist. 137, ad Volusianum.*

“God has bowed the Scriptures even to the capacity of babes and sucklings, as he hath said in another psalm, ‘he bowed the heavens and came down.’”—*In fol. 8.*

“I do not desire to prove the Holy Church by human documents, but by divine oracles. If the Church of Christ is marked out in all nations, by the divine and certain evidences of the canonical Scriptures; whatsoever they may adduce or repeat

from any source, saying, Lo, here is Christ, or there—let us rather, if we be his sheep, hear the will of our Shepherd, saying, believe them not, for we should seek *that* in the holy canonical Scriptures.”
—*De unit. eccl. c. 3.*

ST. CYRIL.

Fifth Century.

“ Even boys that are bred up in the Scriptures become most religious.”—*Ed. Basil. 1546. T. iii. p. 162.*

“ The Holy Scripture is sufficient to make them that are brought up in it wise, and most approved, and furnished with most *sufficient* understanding.”
—*p. 159.*

SEDULIUS SCOTUS, *an Irishman.*

“ Search the law, in which the will of God is contained.”—“ He would be more wise than is meet, who searcheth those things that the law doth not speak of.”—*In Ephes. v. & Rom. xii.*

ST. THEODORET.

“ It is not the will of God, who giveth liberally and is rich in mercy, that only 5, 10, 15, 100, or even 200 persons should be refreshed with waters of life, but that all men should be plentifully supplied: not those who have studied, but also cobblers, weavers, artizans, smiths, and other mechanics; even slaves, and beggars, peasants, woodcutters, and also women, rich persons, and such as scarcely subsist by their daily labour.”—*Ser. 8. De Martyribus.*

“ You should admit of no reasoning which is not confirmed by the testimony of the Scriptures.”—*Dial. 1.*

ST. ISIDORE—*Pelusiota.*

“God, since he prescribed laws to men, who possess a nature infirm and weak, and required the use of human words, did therefore temper his divine teachings with plain speech, that both women and boys, and the most unlearned among mankind, should receive some benefit from the hearing thereof.—*Epist. v. Lib. ii.*

SOCRATES.

“Ulphilas invented the *Gothic* letters; and, translating the Holy Scriptures into the Gothic language, taught the barbarians the Word of God.”—*Hist. Eccl. L. iv. c. 33.*

ST. FULGENTIUS.

Sixth Century.

“In the Word of God there is abundantly enough, both for men to eat and children to suck. For there is at once the milk, by which the tender infancy of the faithful may be nursed, and the solid meat, by which the robust youth of the perfect age may receive spiritual increase of holy virtue.”—*Serm. de dispens. Domini.*

ST. GREGORY the GREAT, *Bishop of Rome.*

“What is the Sacred Scriptures but an epistle of the Omnipotent God to his creatures? The Governor of Heaven, the Lord of men and angels, hath sent you letters affecting your life, and yet you neglect to read anxiously those epistles. I beseech you, therefore, study and meditate daily on the words of your Creator.”—*Epist. Lib. 4, indict. xii. ep. 31, in Ed. Par. 1705.*

“As the Word of God contains mysteries capable of exercising the most discerning minds, so it includes truths fit to nourish the most simple and ignorant. It carries in its surface wherewithal to

nourish its children, and keeps in its recesses that which may wrap up in admiration the most exalted minds; being like a river, broad and deep, in which a lamb may walk, or an elephant can swim.”—*Letter to Leo, Archb. of Seville.*

OF ST. COLUMBKILL.

“So within his breast were laid up the treasures of the Holy Scriptures, that within the compass of his youthful years, he composed an elegant exposition of the whole book of Psalms.”—*Jonas in vit. ejus. c. ii.*

ST. ISIDORE—*Hispalens Episc. Seventh Century.*

“The Holy Scripture is varied to suit the understanding of every reader; as the manna to the people of old gave a varying flavour according to their several tastes, the words of the Lord are suited to each according to their capacities. And, while it is different according to the intellects of individuals, it is one in itself. Therefore, in the Sacred Books some obscure things, and some plain are found, that the understanding and the study of the reader may be increased.”—*Sent. Lib. 1. c. 18. de lege.*

ST. ANASTASIUS SINAITA.

“It is a great evil to be ignorant of the Scriptures, and to be carried about as brute beasts; for innumerable evils arise from ignorance of the Scriptures; hence the great pest of heresy propagates, hence a thoughtless life, mental darkness, and devilish error.”—*Quæst. 65.*

VENERABLE BEDE of ST. AIDAN. *Eighth Century.*

“All such as went in his company, whether they were of the Clergy or of the Laity, were tied to

exercise themselves, either in the reading of Scriptures, or the learning of Psalms.”--*Eccl. His. Lib.* iii. c. 5.

Same of ST. FURSEY.

“From the time of his very childhood he exhibited great care in the reading of the Holy Scriptures.”--*Ec. His. Lib.* iii. c. 19.

“In the language of five nations it,” Britain, “did search and confess one and the same knowledge of the highest truth of the true sublimity; to wit, of the English, the Britons, the Scots or Gaelic, the Picts and the Latin.”--*Hist. Eccl. Lib.* 1, c. 1.

CLAUDIUS SCOTUS.

Ninth Century.

An Irishman, said to be one of the founders of the University of Paris.

“Men therefore err, because they know not the Scriptures; and, because they are ignorant of the Scriptures, they consequently know not Christ, who is the power of God, and the wisdom.”--*In Mat. Lib.* 3, *quoted from Usher.*

THEOPHYLACT.

Eleventh Century:

“Say not the Bible is for Clegymen only: it is designed *for every Christian*, and for those who have intercourse in the world in particular, who, like persons toiling in a tempest, require greater support; therefore it becomes that your children should have the Scriptures, for they will there learn—Honor your father and mother.”--*In Ephes.*

“He who has learned the sacred writings from his infancy, as he ought to do, is never overturned.”--*In 2 Tim.* iii.

“Observe that we should employ experience, and meditation in the knowledge of the Scriptures,

if we would form a judgment what things are heretical and what not."—*In Heb.* v. 14.

ST. BERNARD.

Twelfth Century.

"You will find the words of none so to adapt themselves to the strong and the weak, that is, to the wise and the simple, as the words of the most learned Word--our Lord Jesus,"--*Tract. de pass Dom.* c. 15.

THE END.

ERRATA.

Page 36, line 26, for Sackchemites, read Shechemites.

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